

THE
Juvenile Instructor

VOL. 57

JANUARY, 1922

NO. 1





“A Family Magazine” for 1922

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The Juvenile Instructor

44 East South Temple St.

Salt Lake City.

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21 West So. Temple
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Good-bye, Old Year

By Isabelle Ruby Owen

Good-bye, Old Year! So it's really true
That you leave with the midnight train!
A pleasant journey I'm wishing for you—
Though I'd hoped you would longer remain.
Although we've been friends for a time so short—
A twelve-month of bitter, and sweet—
I have fond of you grown and regret that we part,
But New Year I must hasten to greet.
If, while on your journey you happen to see
New Year—who is taking your place,
I wish you'd please ask that he be kind to me,
And of sorrow leave never a trace.
Explain to him, please, that what the world needs—
And the task I am sure, is not light—
Is a way to man's heart ere his blindness and greed
Fill the world with despair, dark as night.
In your visit, Old Year, you have made friend and foe;
You are leaving some happy, some sad:
But we prize not weal till we've tasted the woe,
And we get what we give—good or bad.
I truly am glad that I met you, Old Year,
Our friendship I ne'er shall forget;
Nor the lessons you've taught me—some pleasant, some sad—
Whose memories are haunting me yet.
Here's health to you, friend, and the best of luck.
I know you have done your best.
If you've lost—or won—you have done your best:
Depart! you have earned your rest.
Adieu, Old Year, I must haste away;
New Year is calling me now, I hear,
With voice sweet and low 'mid music gay—
He is here this moment—good-bye, Old Year.

Around the World, Dec. 4, 1920—Dec. 23, 1921



DAVID O. MCKAY



HUGH J. CANNON

WHEN YOU LEFT US, WE SAID,
"GOOD-BYE *and* GOD BLESS YOU"

'Tis fine to see the Old World, and
travel up and down
Among the famous palaces and cities of
renown,
To admire the crumbly castles and the
statues of the kings,—
But now I think I've had enough of
antiquated things.

*So it's home again, and home again,
America for me!
My heart is turning home again, and
there I long to be,
In the land of youth and freedom
beyond the ocean bars,
Where the air is full of sunlight and
the flag is full of stars.*

Oh, London is a man's town, there's
power in the air;
And Paris is a woman's town, with
flowers in her hair;
And it's sweet to dream in Venice, and
it's great to study Rome;
But when it comes to living there is no
place like home.

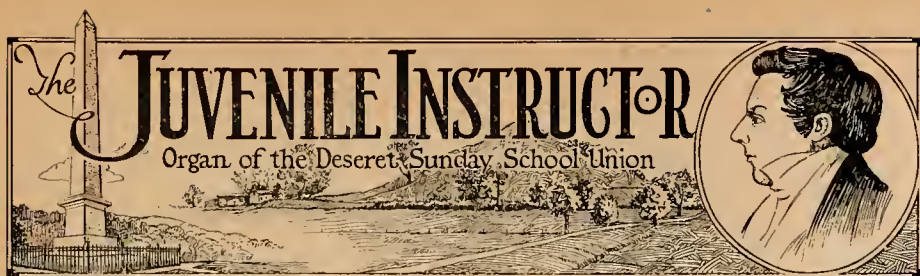
I like the German fir-woods, in green
battalions drilled;
I like the gardens of Versailles with
flashing fountains filled;
But, oh, to take your hand, my dear,
and ramble for a day
In the friendly western woodland where
Nature has her way!

I know that Europe's wonderful, yet
something seems to lack:
The Past is too much with her, and the
people looking back.
But the glory of the Present is to make
the Future free,—
We love our land for what she is and
what she is to be.

*Oh, it's home again, and home again,
America for me!
I want a ship that's westward bound
to plough the rolling sea,
To the blessed Land of Room Enough
beyond the ocean bars,
Where the air is full of sunlight and
the flag is full of stars.*

—AMERICA FOR ME—Henry Van Dyke

NOW THAT YOU ARE HOME,
"WELCOME *and* GOD BLESS YOU"



Vol. 57.

JANUARY, 1922

No. 1

The Ships of Life

By Adam S. Bennion

While President Harding, safely anchored in the White House, is casting about determining his moorings for his momentous 1922 voyage in his Ship of State, it is significantly appropriate that we, too, look to our Ship of Life as we set sail on the great sea of the future.

"Out of the night that covers me,
Black as the pit from pole to pole,
I thank whatever gods may be
For my unconquerable soul.

"In the fell clutch of circumstance
I have not winced nor cried aloud,
Under the bludgeonings of chance
My hand is bloody but unbowed.

"Beyond this place of wrath and tears,
Looms but the horror of the shade,
And yet the menace of the years,
Finds, and shall find me unafraid.

"It matters not how straight the gate,
How changed with punishments the
scroll,
I am the master of my fate
I am the captain of my soul."

Henley.

The fascinating thing about our voyage is that we sail no single boat. Were that the case our piloting might be a fairly simple matter. But a successful life voyage involves a whole fleet. True, there are those who attempt the trip in their lone vessel, but they are either wrecked at sea or they come into the harbor of death bankrupt, with no chance to land on the shores of eternal progress.

Some venture forth in their single Man of War only to find that happiness is not to be taken by storm: others put out with hopes pinned to a Merchant Marine, to discover that the joys of life cannot be labeled with the dollar sign; still others sail forth in their pleasure yachts to learn that a surfeit of pleasure cannot satisfy the human longing for happiness; and still others drift out in their boats of thoughtlessness and unconcern, to be wrecked on the rocks of fate which only forethought and constant attention can avoid. There are even those who risk a voyage in a submarine of indulgence, but they learn sadly enough that the leaks of wickedness will destroy the sturdiest of crafts.

What, then, does constitute a desirable fleet? In the last analysis every man must determine his own. But surely no voyage may be safely and wisely undertaken by one unskilled in the mastery of at least these five ships!

Workmanship.

No pleasure yacht this! No drifting along for the soft-muscled indulgence of "go as you please." Piloting this boat is a full man's task. Skill in it involves two distinct achievements.

1. The love of work.
2. The ability to do some one thing particularly well.

To love to work! What an unprom-

ising cruise! How many young fellows are in love with the grind of the task assigned—how many girls thrill in anticipation of the nightly dish pan salute!

And yet the story of achievement links about the men and women who have loved to work. No mere holder of a job has stirred the world with his contribution. A man to be helpful to his fellows must be help-ful. Edison's wonderful contributions are the product in part, of course, of genius, but they are a magnificent tribute to his love of work. No one not in love with his life's labor would devote nineteen hours out of twenty-four during a period of twenty-one years unless he was driven by a devotion born only of love.

One of the most successful gardeners in Utah owes his achievements to love of labor. All through the summer 5 a.m. finds him out with his flowers—only the darkness of night drags him away from them. And what flowers he grows! He seems not only to be in love with his work—he is fairly enamored of every flower in his garden.

What supreme devotion characterizes the work of a mother—a devotion born of the love that only a mother knows.

And to this love of work must be coupled an ability to do some one thing well if we would pilot well ship number one. Mastery need not be limited to a single achievement, of course, but it must involve at least that.

Mr. Sheets of Washington, D. C., has built up a remarkable business—one that has made him independent—by learning how to make Martha Washington Chocolates. He perfected a process that gave the world a unique chocolate. And for that contribution the world has stamped him with success. He learned how to do one thing well.

A still simpler illustration. On the corner of State and First South

Streets, Salt Lake City, Utah, is an unpretentious looking little shop. Its equipment—a batter mixer, a cutter, and a boiling hot kettle of grease. Out of a process as simple as that come doughnuts—not just ordinary doughnuts—but that variety which calls for encores. The ability to make calls for encores. The ability to make the pilot of this little boat a master pilot. Surely anyone should be able to sail this one boat—to love to work—the ability to do well some one thing—nothing exclusive in these requirements.

Friendship.

The sea of life wasn't meant to be sailed alone. Even Robinson Crusoe found his Friday. Every man needs the complement of a friend—some one to round out his narrow experience. He can sail the more securely and happily as he has look-outs to point out dangers ahead and call attention to the beauties to be seen along the shore.

"The drama of life is too tame when it is played by only two persons; they want at least a chorus to keep them in mind of the inexhaustible fulness of human interests of which only a small portion can be brought into consciousness by their own relations to each other."

There is a pull to friendship that leads a man out of his little self into the bigness of his potential self. As Emerson says: "This is the office of a Friend—to make us do what we can."

It was Edward Everett Hale who declared "The best part of a college education is the fellows you meet there."

Just as the world thrills at the story of David and Jonathan or that of Damon and Pythias, so it calls for the preservation of the sort of loyal friendship that makes such stories possible.

This second boat is essentially a row boat—it can't be propelled by

machinery. With but a single oar little progress on the sea of happiness can be achieved. Every added oar makes for better going.

"Hand grasps hand, eye lights eye in
friendship,
And great hearts expand
And grow one in the sense of this
world's life." Browning.

What joy and satisfaction there is in knowing a man. When I really know him I add his strength to mine. Surely there is a wonderful truth in that declaration.

"This is life eternal, that they should know *Thee* the only true God, and Him whom thou didst send, even Jesus Christ."

Boat number three is a boat which we all love to sail. True there are those who maintain they will never embark upon it but sooner or later they take their turn. In spite of its enjoyment it is the boat that leads to more sea-sickness than all others combined. Even those who claim to be immune sailors often suffer from the most severe attacks. It leads to heart palpitation—even frequently to heart failure. It rides the waves of fun and jollity—yet it sounds the depths of the sea of life.

The man who would find happiness must learn how to steer this boat with unerring skill—the girl who hopes for dreams to come true must likewise master this boat. *Courtship*, well managed, is the one boat that leads to the happy haven of home—the harbor in which the real joys of life are clustered—the pearls of the hearthstone.

The one great hint to the rowers of this boat is to choose, as companions of the oar, those whom one can proudly call the *father* or *mother* of "*mine*"—a partner in the greatest of all corporate undertakings—parenthood. A wise choice made here and all the ocean of life is a sea of calm and contentment—a choice made foolishly or in passion may lead into a sea of rocks and whirlpools that mean only wreck-

age ahead. Just a hint in passing—greatest happiness comes to those who don't do all their courting before marriage.

Given our choice, most of us would avoid boat number four. It works blisters on the hands of those who row. It tests the hearts of those who ride. Yes, *Hardship* is the one boat that rides the mellow sea of happiness of the soul. Anxious waiting at the bedside of loved ones—desperate struggling against the odds of circumstances—putting our all on the altar of sacrifice—these after all are the experiences that open the human soul. And the windows once opened let in the richest blessings of heaven.

We do homage to Washington, not because of Mt. Vernon, but because of Valley Forge. We honor Lincoln not for his wit but for his struggle for the principles of American liberty; the world worships at the shrine of the Master not because of Nazareth or Bethlehem, but because of Calvary. The glory that attaches to motherhood is born in the valley of the shadow.

One of the most remarkable modern cases of mastery in piloting boat number four is the case of Joseph F. Sullivan of Michigan. Stricken at the age of four with infantile paralysis, he has been a cripple ever since, covering a period of twenty-five years. In all that time he has never walked. At the age of sixteen, with no schooling—with no chance of recovery—he faced the poor house. But luckily he had the use of one hand—had a head with clean vision—had a heart with a beat for any ill. With five dollars saved from raising chickens he bought a team of goats—the team that for nine years saw him to school and to ultimate success. Once he had made a start on this boat of hardship he rowed with a determination not to be stayed. From school to the editorship of his city paper—then mayor—then publicity agent for an Ozark health resort—and, finally, head of a

school for cripples in Michigan—he has risen to a position in which any man might feel proud. To read of his many achievements and his varied accomplishments one thrills at the triumph that attends the mastery of this storm-tossed boat—*Hardship*. To ride the waves of discouragement and despair with a heart still firm in sweetness and courage—this is success in life.

Ship number five, in the case of all too many men, has been dry docked so long that it has all but gone to pieces. There was a time when it was the one great ship at sea but times have altered now and it is reserved largely for old age and emergency use in the face of calamity.

And yet it holds a promise unknown to other ships. It not only rides the main—it touches high heaven. *Worship* leads to eternal happiness in the presence of our Lord and master.

Our boat *Worship* out of use, we have left God on the far shore of eternity. He may have sailed across in the days of Noah or of Moses but apparently in these days of "Titánics" "We have no need longer of Him." And yet may not that fated Titanic herald the dangers of all Godless seas.

And may not the difficulty lie with us rather than with Him. May we not have drawn down the shades of our souls so that his sunlight cannot come in. I recall an experience in Idaho a year or so ago. Having gone to my room I turned on the light to read a bit before retiring. On coming into the room the second night I repeated the process—but this night no light came on. I had turned the switch as before—the cord was the same—the globe apparently was the same—and as I looked through the window I saw in other lights evidence that the power plant was in regular operation. Then it occurred to me to see whether the globe was properly screwed in. There lay the difficulty—the globe having

been loosened, there was no connection—hence no light. May it not be that our "spiritual light globes" become so loose that we get no light. His "power" is still "on" to bless and to guide but we may have broken the connection.

At least that has been the experience of one of the most interesting characters in America. He doesn't occupy a pulpit nor a chair in one of our large universities—nor does he control one of our larger industries. Yet he has a message that might well ring out from the finest pulpit in the land. His message comes from the State Penitentiary of Idaho!

Back in 1908 certain industrial organizations agitated a campaign against what they termed American misrule. Among the schemes was the plot to kill off governmental officials in the hope that thereby the old order of things might be made to give way to the new. One of the "tools" of this plot was our prisoner in Boise, Idaho, now serving the thirteenth year of his life sentence.

We need not here set down all the details of his case. Suffice it to say that after the killing of his twenty-seventh victim—a former governor of Idaho—he was arrested, tried, convicted, and ordered hanged. He later turned state's evidence, however, and had his sentence commuted to life imprisonment.

In the little shoe shop, which he has built inside the prison walls and equipped out of his own earnings from the making of shoes, he has as his favorite book a Bible, on the fly leaf of which are inscribed two very interesting lines.

"Baptized with water July 21, 1909."

"Baptized with the Holy Ghost Sept. 7, 1913."

When asked how he knew he had been baptized with the Holy Ghost, he replied, "O, there could be no mistaking that. Then, for the first time in my life I appreciated the significance of living—then I found peace

with my maker—my soul was sanctified. Then I learned that my duty in life was to bless and save—not to kill. Before that time I felt toward killing men in official positions as I would have felt in the world war toward killing so many of the enemy.”

And in answer to the query “What would you say to the young men of America, if you could be given the opportunity?” he gave expression to these two significant declarations:

“I’d tell them first of all *to go straight*—and God knows that I know there’s no happiness at the end of a crooked path.”

“Then I’d tell them to live close to

God—to cultivate a companionship with his Holy Spirit while they’re young—to try always to be at peace with their creator—for they cannot *get on without God*. I know it!”

Of course there may be other ships—but surely these five constitute a fleet that is a real world power—*Workmanship, Friendship, Courtship, Hardship, Worship*. May the young men and women of America who learn to pilot these put into port in that Harbor where the great Master Pilot shall anchor them safely to His Ship—Citizenship in the Kingdom of God.

The Lure of the Homeland

A Book of Mormon Story Founded on Omni, 1:27-30 and Mosiah 9.

By “*Mormona*”

CHAPTER II

Two young men were walking beside the cart, loaded with produce of the farm, as it entered the gates of Nephi and made its way slowly toward the Market Place. The older of the two was taller and more heavily built than the younger, and his large hands spoke of years of rough toil. His robe, too, was of heavier material, and worn in a simpler fashion than the one which hung so gracefully from the narrower shoulders of his companion. But though the other was not his equal in size, yet he was no weakling, and among men of the cities would have been above medium height.

As they reached an important looking cross street, the younger interrupted the serious discourse of the other to remark “I should like to hear more, Benjamin, but this is where I must leave you for my home. I would go with you to the market place, but now that I have

reached the city, I find myself impatient to greet those from whom I have been so long away and fearful that some mischance has robbed me of a dear one.”

Benjamin extended his hand in farewell. “And I would not keep you longer away from home, Zeniff. May I hope that you will not forget the household of Mosiah?”

“I could never forget a household that has taught me so much of a side of life whereon I am still woe-fully ignorant. Nor can I ever cease to be grateful for my life, or forget that I owe it to Mosiah’s son. If I could remember all the lessons as easily as I can remember the teachers, I should be saved from much sorrow, I have no doubt.”

“You are generous in your gratitude, Zeniff, and I should be ashamed to be less so. You, too, have taught me many things; and not the least among them is the fact that because a man happens to be so un-

fortunate as to be raised in the voluptuous life of wealth and luxury, he is not therefore incapable of becoming as strong as another may be. Until you came I was so narrow as to suppose my own education to be the only kind of any value. But though you forget all else, remember that there is always a welcome and a glad greeting in the family of Mosiah. Come to us again whenever you desire."

Zeniff's voice trembled slightly as he grasped the extended hand and answered, "Thank you for that, Benjamin, and consider that the house of Om, though a wealthy one, is not less hospitable than that of your own father. Perhaps we are not always so kind and generous, but we at least know how to be grateful. Come when you will, and in Zeniff's name demand any favor—it will be yours. And now, for the present, farewell."

"God be with you until we meet again," was the reply, and as Zeniff hurried homeward, those words rang in his mind like an effective blessing.

Arriving at the magnificent specimen of Nephite architecture which he called home, the young man paused on the other side of the street looking at the familiar structure as though he beheld it for the first time. Indeed, he was seeing it from a new point of view, and never before had it seemed so beautiful to him. Eagerly he entered.

But the residence of Om was silent, and though he searched in every room and each secluded spot of the garden, he was at length forced to conclude that it was empty.

Puzzled and worried, he slowly made his way to the small booth farther down the street where flowers were sold to those who were not wealthy enough to raise them in the crowded city, and where all the gos-

sip of the place was gathered and spread. As he mingled with the crowd of loiterers, who loved the coolness of the trees and beauty of the flowers in the small garden that a lover of the beautiful had instituted and a more practical descendant had opened to the public, he hesitated to inquire of his own people lest death had taken them from him. Bitterly he regretted the time he had spent on the farm near Shemlon.

Finally, selecting a man who, he was sure, was a stranger to himself and who evidently was a well-informed gossip, Zeniff quietly moved closer to him. The man was talking rapidly and with evident relish for the flavor of his news.

"Yes, they say that Helam got his brother to lose him in the forest, and then followed the boy's tracks; you know he is said to be a clever enough scout for that; and found him off somewhere in the forest and killed the poor fellow."

"Ah, so brave a man as Helam would never do so base an act, surely!" exclaimed a listener.

"Perhaps not," shrugged the gossip, "I'm not saying that he did it, I merely repeat the things that were told me by Om's servant. If you prefer not to hear it I can cease." And he assumed an injured expression of a self-righteous martyr.

"Go on," urged another, "We are listening."

"Very well," he responded magnanimously. "but do not interrupt uselessly. It is a well known fact in the household of Om, that Helam has long been in love with the beautiful adopted daughter. But she preferred always her old playmate and he did not urge his love upon her. He has such quiet ways that many of the servants have long mistrusted him, and when he and Laban returned without the boy, and with a long tale of having been

giving him lessons in wood-craft, and accidentally losing sight of him, and then searching for weeks and failing to find any trace of him at all excepting a broken arrow bearing his mark, some of them whispered of treachery. And even before the maiden's grief for her lover was half forgotten, he had proposed himself as comforter, and won her consent to their marriage."

Zeniff sprang to his feet and eagerly started forward, then caught himself and remained silent. But there was an expression of doubt and horror on his face that deepened with the rest of the story.

"And they say that because of Helam's wealth, and his influence with the Lamanites, Om was easily persuaded to consent to their union, never supposing that the man was the murderer of his own son."

"Are the two already married?" inquired one, unconsciously expressing Zeniff's own query.

"Not yet," answered the news-monger, "but the day is set and to-day they have all gone for a magnificent celebration of the betrothal at Helam's home."

I understood that he had no home," said the one who had asked if they were married.

"He did not have until recently," replied the gossip, "but a man acquires such things when he chooses a young and lovely bride. Helam is today introducing his bride to her future home. The whole company will return at dusk and continue their revels in the palace of Om, the white handed."

Zeniff stayed to hear no more. For him the whole world had turned to dust and ashes. Blindly he hurried home. It was no longer silent and empty, but rang to the calls and was filled with the assistants of those who made it their profession to decorate the homes of the rich for such occasions. Bitterly, he turned back

from the door and for hours walked the streets fighting the emotions that mastered him. To his excited imagination everything seemed crying out to him of what he had lost. He could see, everywhere, the gleaming tresses and teasing smile of his old playmate. Each harsh or merry sound that greeted his ears changed in them to the cadences of her laughter or the tones of her familiar voice. And the bitterest thing in it all was the thought that he could have helped it if he had not stayed so long away. For the first time the ugly side of his motive for doing so entered his conscience, and he realized that he had only himself to blame.

When it had been dark for hours, he slowly made his way back to the palace of his father, and finding that the revel was still in progress, he slipped into an inconspicuous seat in a dark corner of the garden and remained as an observer of the kind of merry-making in which he had so often been a prominent actor. And in the reaction from the violent emotions he had been feeling, he began to forget himself, and studied the scene impersonally in the light of Mosiah's teachings.

The wine that flowed so freely failed to rouse in him any longing for its flavor, but only stimulated a curiosity as to why it should affect the different revellers in such varied ways. The dances he had once admired for their grace and intoxicating lure, seemed suddenly to have become bold and evil in their frank suggestion. He seemed to see the quick movements and modest dress of Remalia, and his eyes did not enjoy the opposite, even when it was represented in a vividly beautiful girl, whose long red-brown hair hung in graceful curls about her bare shoulders and whose eyes glowed with a feverish light, as she finished alone the dance that others

had begun, concluding it with an inviting gesture that called from among the group of spectators the handsomest and tallest of the men; and with him in eager pursuit, fled into the shadows of the trees. With a noisy burst of applause the rest entered the house, and Zeniff knew that the revel was finished so far as the guests were concerned.

There was a grim, set look about his mouth, and his eyes burned more feverishly than the girl's had done, as he made his way through the darkness into which the couple had vanished and followed them unerringly to a corner where a tiny fountain bubbled and flashed in the few splashes of light from the low moon.

At first he supposed that one of them stood there alone, but in a moment he perceived that the form he had mistaken for one was really two.

"I have returned, Velma. Have you no welcome for me?" he enquired, in a voice surprisingly calm.

The girl started and half shrieked, "O Helam! That was Zeniff's voice! Did you hear it? Or has the wine affected me?"

The man wheeled and faced Zeniff, but kept his arm about the girl.

"Yes," he replied, "I heard it. But surely, it cannot be Zeniff!"

"At any rate you would not have it be Zeniff, retorted he, "but Zeniff it is! I repeat, Velma, have you no welcome for me?" and some of the passion of the past hours colored his voice.

"Why, yes, of course," answered the girl, "but," her voice trembled and almost broke, "but where have you been so long? And how did you return tonight, when we were—were—celebrating—were—"

"When you were celebrating your betrothal to Helam?"

The girl did not answer, but her

companion found his voice. "Tell us," he said, "where you have been, and why you returned tonight, and not before."

Half against his will, Zeniff related the incidents of his day in the forest and told how Benjamin had saved his life and taken him home, and of his motives for staying so long away from the city of Nephi. "But I never dreamed that by remaining there to learn the things Josiah could teach me, I should lose my bride. Oh, Velma, Velma, tell me you do not love Helam! Remember your vows, pledged on this very spot! Tell me your heart is still mine! Will you? Can you, dear?"

Fascinated the girl had listened to his recital. Now she spoke wearily, "I thought you were dead, Zeniff. You stayed away so long! And I was sure my heart was broken, and Helam was so kind, and he had loved me so long, and your father told me it was best. Why did you not come back, before it was too late?"

There was a moment of silence. Then Helam spoke, gently releasing her and pushing her from him. "It is not too late, Velma," he said quietly, but there was a depth of tenderness and regret in his tone that stirred even Zeniff with pity. "It is not yet too late for you to choose. We both offer you our love. But I release you from your promise to me. You are as free now, as you ever were. Choose between us! We will both abide by your choice. Let your heart speak."

The three stood together there in the moonlight and the fountain babbled of the secrets of life and love as it had a habit of babbling, as though the problem of two and one were an everyday affair of no moment in the world; and the girl, gazing from the generous man who had just released her from her promise to the impetuous sweetheart of her



"I CHOOSE YOU FOR MY HUSBAND."

childhood, and back again, murmured softly, "God help me now!" and the two men waited silently as men for ages have waited on the whimsical choice of a maid.

Then slowly Velma turned and extended her arms toward Helam, and her voice was clear and sure, with the sweetness of perfect giving

as she said, "I choose you for my husband."

Silently Zeniff bowed his head and went alone into the darkness, and the other man stood in the moonlight and murmured the age old story over and over again to a girl who, perhaps, was already wondering if she had chosen aright.

Chapter III.

"But Zeniff, why should you be so unreasonable? The customs of your father's household were good enough and virtuous enough before. From whence comes this foolish prejudice?"

"This foolish prejudice!" exclaimed Zeniff, "Perhaps it seems so to you, Laban. But I tell you it is far more than that. It is an awakening! I wish you could have been with me in the house of Mosiah. There are so many things he can teach us, that father and his class of people will never allow themselves to learn. There is so much of beauty in the prophecies and of wisdom in the history of our people, and those who live this idle life of luxury and sensualism and self-indulgence can never attain to the heights of the men of old!"

"The heights of the men of old, indeed!" scoffed the other, "as though there were nothing better to live for than the superstitious ideals of the fathers, nothing better to learn than their religious traditions! Why, what could the wonderful Mosiah and his clownish son offer you, that would compare with the beauty of this garden of ours? What could they give you that would compensate for the loss of the comfort and leisure afforded by our numerous servants? Or why should you desire to exchange the influence of the lineage and wealth of the house of Om, for the poverty and hard work of a life such as they lead?"

"I wish I could make you see as I see! Mosiah has told me so much that proves that the ideals of the fathers were revelations of God's will concerning man. There surely is nothing more worth learning than whence we come, why we are here, and where we go after this life. There is a beauty in the fruitful fields of Mosiah's farm that cannot

be found in this garden that is useless save to gratify the vanity of a few persons who may enjoy its restfulness; and there is joy in the consciousness of some useful work well done that is far better than the satisfaction of a leisure that is aimless and unprofitable; and the power of wealth and lineage is not of half the value among people who are worth knowing that the power of a character which has achieved the best it could attain is worth. The sense of worth that follows real service is far greater than the cost of the effort to achieve it. After tasting the sweetness of labor that did some good in the world and helped someone beside myself, this idleness and waste of energy is like a diet of bread and water after the richest foods have become habitual."

"Mosiah seems to have succeeded in making a preacher of you, Zeniff," retorted Laban, laughingly, "Or else your disappointment about Velma has soured a once sunny temper. Forget them both, and come now with me to find that deer which is to supply the meat for our banquet to-night."

Zeniff remained moodily silent a moment, then resolutely sprang up, exclaiming, "I cannot be content any longer with this sham life. Send a servant for the deer—many of them are better hunters than you and I. Or else get Helam to go—if you can tear him from Velma's side. I intend to go to the market place and see if I can find any member of Mosiah's household there who will take me home with him. Good-bye."

Hurrying through the streets toward the market place, Zeniff was deeply engrossed in his moody reflections, but as he approached nearer the heart of the city, his deep abstraction was penetrated by the unusual bustle and excitement among the crowds on the streets.

Men were gathered in groups small and large, discussing some question that seemed to be a cause of intense argument. Women hurried from their doors to exchange opinions with their neighbors, and an ever growing stream of the curious accompanied him in the direction of the trading center.

He began to experience an impersonal curiosity, in spite of the emotions aroused by his interview with his brother, and he found himself hastening his steps and listening eagerly to the scraps of conversation distinguishable from the buzz of his fellow pedestrians. The nearer he came to the spot where he expected to meet someone from the family of Mosiah, the deeper grew the murmur of comment, and the more intense the excitement of the curious, until it became a tumult of argument, and men were seen almost on the point of fighting about their disagreements.

Pushing his way through the crowd that blocked the streets about the open market, Zeniff finally succeeded in reaching a spot where he could see what was evidently the cause of the commotion. A tall man, standing on a rude cart, such as was used to bring farm products into the city, was preaching to a crowd that from its size, and interest in his words, rendered the ordinary business of the place impossible.

Here the tempest of discussion gave place to the stillness of a large concourse of people held spellbound by the power of a mighty orator.

Zeniff could hear the man's words distinctly, but he could not get a clear enough view of his features to explain the familiarity he felt in the form and gestures of the speaker. The man was repeating instructions he claimed to have received from God, and urging those who desired righteousness to follow him to a

place prepared for them where they might serve their maker in peace. The authority in his tone and words was such as the Nephite people had seldom heard since their great father had appointed his brother to succeed him and had gone to a greater work.

Evidently the prophet—for such his words proclaimed him to be—was conscious of the fact that his audience did not long remain composed of the same units, for he frequently repeated the substance of his message, although his supply of arguments and illustrations seemed of endless variety, and his power as an orator held many for hours in such eagerness of reception that they were unaware of the passing of time.

It was not yet noon when Zeniff reached the spot, and it was almost sundown when the orator ceased speaking and dismissed the crowd with the suggestion that they consider his words in a prayerful spirit, seeking to know the right. Occasionally, Zeniff had remembered his intended mission and glanced through the crowd in the hope of seeing Benjamin or one of the workers hired by Mosiah, but his quest was soon forgotten in the interest aroused by the preacher whose features the young man could never distinguish.

As the crowd slowly dispersed, and wearily made its way homeward, wondering at its own interest, Zeniff, never satisfied to remain ignorant, worked his way toward the speaker, determined to get one good look at his face and assure himself whether or not he were an acquaintance.

The man was answering the questions of a small group of interested persons and his back was toward Zeniff until the boy was within a step or two of him. Concluding a terse reply with a final humorous twist that brought an agreeing laugh

from the group, the man turned, caught sight of Zeniff and extended his hand in the old familiar cordiality the boy remembered as a characteristic of Mosiah.

"At last I have an opportunity to deliver that long-neglected message," he exclaimed. "Every time I have come to market for months, some one or all of my family have told me to keep careful watch for you and invite you to repeat your visit with us at the earliest opportunity. That is, of course, on condition that the city has not spoiled your taste for our life."

The boy flushed, both from pleasure and from surprise, but he answered, "I have decided that the only thing which has been spoiled is my taste for a life of luxury in the city. I came here today to find some member of your household with whom I might return to impose upon your hospitality again."

"Your welcome is assured," replied Mosiah, "but I shall not return home until I have delivered my message to every soul whom it is possible for me to reach in Nephi. Do you suppose your father's household will go with us?"

Zeniff's expression changed as he answered truthfully that he feared not. When he parted with Mosiah, it was with an enthusiastic desire to use his influence to get his own people to accept the message and follow the leader who brought it.

Wearied with long standing, and fasting, he was in a mood to be easily discouraged; but the inspiration of Mosiah's prophetic message filled him with an eagerness for expression that demanded satisfaction. It was not checked even when he reached home and found the revel in full swing. Without stopping to don a costume suitable to the entertainment, and unaware that his peculiar attitude since his stay in Mo-

siah's home was, even as he entered, the subject of jest among the guests, he broke in upon their revelry with a spirited reproduction of all he could remember of Mosiah's discussion. Astonishment on the part of his father's guests won him their attention, and he finished his talk before he realized that it was not having the effect he desired.

As he concluded, the storm of jeers and sarcastic humor that broke about him was as bewildering to Zeniff as his own outburst had been to the others. Hurt and astonished at the cruelty with which polite tongues could flay a one-time favorite, he attempted to answer some of their comments, but in every direction they flew so thickly that he was overwhelmed with sarcasms, and finally silenced by the perception that his own family, instead of defending him as he had supposed they would do out of family pride, were leading the humiliating assault.

When his father observed, in a tone of stinging reproach, "If you are so mad over this Mosiah, go and stay with him and return no more to the house you have disgraced with this rude performance tonight!" he realized for the first time that from his father's point of view, there was some justification for his attitude; and with a silent glance of farewell at the brilliant room, he turned and walked out into the street, and on through the city gates, and still on into the forest, knowing not and caring less where his feet led him.

As he hurried blindly through the darkness, his mind repeated over and over, "I have been a fool! I have defeated my own purpose! I have done harm instead of good! I am a fool and a failure! I wish I need never see man again!"

Worse than any nightmare he had ever known was that long night to Zeniff. He felt injured, yet told him-

self that he was himself to blame for all his misery. It was his own fault that the girl he loved had thought him dead and given herself to another, and it was his own fault that his father and brother had such a poor opinion of Mosiah. He could not lead among his own people because Mosiah had given him higher ideals, and he had proved himself incapable of reaching the heights to which he aspired.

Finally he stopped through sheer physical inability to go farther, and dropped into a troubled sleep. It did not last long, for the sun was not yet up when he became conscious. He was in a small open space in the forest at the foot of a low hill, and there was a vague familiarity in his surroundings. And he was hungry, ravenously hungry. And somewhere in the distance was the sound of a haunting melody, whose pathetic tones fitted so perfectly with his mood of discouragement, that it seemed to be a musical expression of his subconsciousness. For a moment he almost doubted the reality of the sound, but it grew plainer and he knew that some human being was singing—unless, as seemed not improbable in the early morning light, an angel were leading him ahead.

Following the direction of the song, he began the ascent of the hill, and near its top, came upon the most delicious breakfast ever prepared by kind mother nature for her weary children. The fact that the song ceased just as he found the bush of luscious berries strengthened the impression that it was supernatural. But he was too busy satisfying his inner cravings to worry much about it, and, as he ate, his memories of the

night before lost some of their sting.

Then the song came again, but its tone was more cheerful, it seemed to Zeniff, and eagerly hurrying in the direction of the voice, he caught sight at last of the singer; a slender girl, outlined against the sunrise sky, a full basket of berries at her feet, and her long light hair catching the gold of the east, and blending with her pale blue gown in the colors that formed her background; she stood on the summit of the hill and sang a simple theme of hope and work. With a strange thrill, Zeniff recognized the singer as Remalia, and the words were:

"What though the night be dreary?

What though the heart be sad?

What though the soul grow weary

Of things that make others glad?

Through cruel and bitter lessons

And disappointments lurk

In the things that we strive for hardest,—

Rejoice that God gives us work.

"Remember that morning follows

After the blackest night,

And swifter than wings of swallows

Is the heartening joy of light.

Though life refuses to yield us

The prize we esteem above

All other prizes—the future

Holds Heavenly promise of love.

"Keep faith in the glorious promise.

Keep hope in the coming way;

Strive on, though the night hide from us

The path that is plain by day.

Just work with the joy of working

For the things that are worth while,

Till we find our reward in the future

And our joy in the Father's smile."

(To be continued.)

If a crooked stick is before us, you need not explain how crooked it is. Lay a straight one down by the side of it, and the work is well done. Preach the truth and error will stand abashed in its presence.—*Spurgeon.*

Stepping Stones

By Newel K. Young.

XIV.

"God delights to bless Youth."

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

"For everyone that asketh, receiveth; and he that seeketh findeth, and to him that knocketh it shall be opened."

"But when they deliver you up, take no thought how or what ye shall speak; for it shall be given you in that same hour what ye shall speak.

"For it is not ye that speak, but the Spirit of your Father which speaketh in you."

JESUS.

We have ample proof how wonderfully Jesus loves a little child; and we have at least one graphic picture showing how readily he loved a manly youth. In our own time and Church, we have an abundance of witnesses manifesting the Lord's readiness to reveal himself to young men and women, boys and girls, and to bless and magnify them in His ministry. He is quite as ready to give them His Spirit and to speak His word through them as He is to so bless the older and more experienced of His servants; if only there is a need and the youth is in condition for such blessing.

One of the most inspiring stories illustrating this truth that I have ever heard is taken from the experiences of the late President Joseph E. Taylor, of the Salt Lake Stake of Zion.

While only a boy of seventeen years he was called to do missionary work in his native land—England. While thus engaged in one of the cities of England, he and his companion, an elder from Utah, had secured a large hall and advertised a meeting.

On the evening of the meeting his companion took suddenly and seriously ill. This elder sent for Brother Taylor and told him that he would have to go and conduct the service. The boy was shocked at the thought, and pled that he might be relieved of this awful responsibility. He urged his lack of preparation, his lack of experience, and his youthful age.

But there was clearly nothing else to be done. It was too late to call the meeting off or to get any help from other elders. So the elder from Utah read the words of the master quoted at the beginning of this paper, and promised Brother Joseph that if he would go *believing*, the Lord would loose his tongue and give him utterances as he needed.

When this humble boy reached the hall, or meeting place, he found to his astonishment, that the building was packed. Even the standing room was all taken, and a great crowd was gathered about the entrance and the open windows. It took our young missionary fifteen minutes to worm his way through the audience to the stand.

As he turned and looked at the multitude of people gathered to hear "the Mormons," he met a sight that would have stampeded, or overcome with fright any such youth who was not in very deed *A Servant of God!* There before him, on the front row of seats, were all the ministers of the various churches of that city in full ministerial costume. These learned, scholarly men, these matured, highly trained, experienced preachers were there to mock and confound our missionaries. They were backed and supported by a multitude of people, sympathetic both in spirit and purpose with themselves, and unfriendly or hostile to the Mormons.

And here was a boy seventeen years

old, uneducated, inexperienced, bearing the responsibility of meeting such an audience.

What would have happened to any youth so situated except a boy of heroic spirit and unwavering trust in God? And what would have happened even with such a manly lad if back of him, supporting him, there had not been a *personal, living God*, a loving Father ready to help and deliver.

But see this boy, as he faced his task and his audience! Such a one can always "Carry on" and always "Go over the top!"

He announced a popular hymn of the Church of England and directed the people gathered there to stand and sing with him. After singing, with simple child-like faith he knelt on the stand or stage before this multitude of people and *prayed—talked with his Father in heaven as a son, out of the fulness of his heart.*

Then, carried away beyond themselves, they sang with fervent spirit another hymn dear to the hearts of these Englishmen. I think it was:

"God moves in a mysterious way,
His wonders to perform;
He plants his footsteps in the sea,
And rides upon the storm."

For more than an hour this humble boy talked to that people. He didn't know what he said. We don't know what he said. But not a hand was raised, not a word was spoken to interrupt or confuse.

Those who came to mock and confound sat lost in rapt attention; the ministers forgot their boasted purpose to put the "Mormons" to shame and listened as under the spell of a holy awe.

After the sermon and benediction, the whole people sat in silence for some moments and then left the building and went quietly to their homes.

In this meeting was a man of much influence and learning, an editor of one of their newspapers, as I remem-

ber it, an infidel. The next day this infidel met one of the ministers—a very prominent and highly honored gentleman, pastor of the largest and wealthiest church in the city—and asked:

"What did you think of the boy's sermon last night?"

"The boy's sermon?" asked the minister, apparently bewildered. "Did the boy preach a sermon?"

"I should rather say he did. And I noticed that you ministers forgot the boasted promises you had given to your churches on Sunday that if they would attend the meeting, you would expose Mormonism and utterly put the Mormon missionaries to a shameful flight," rejoined the infidel.

"Yes," says the minister, "I believe the boy did preach."

"Well!" retorted the infidel, "it looks to me like the boy put one over on you. You preachers advertised his meeting in your churches, filling the hall with your own church members to hear him preach the Gospel! While you sat by apparently dumbfounded! I should say that this stripling beat you gentlemen at your own game!"

Without seeming to notice the sarcasm and the taunting of the infidel, the minister exclaimed:

"Did you hear the lad pray! That was a prayer, for you! I have been brought up in the house of prayer! My father was a great minister, a righteous man, mighty in prayer. I have been a man of prayer all my life! But I never heard any one really pray before! That boy talked with God face to face! I was scared, man, scared, I tell you! I was afraid to open my eyes; yet, I could not keep them closed! I expected to see God standing there before the boy! And I judge that God was there! After hearing that prayer, I could not attend to a sermon. I have not been able yet to think of anything else. So I say, did you hear the boy pray?"



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SALT LAKE CITY, - JANUARY, 1922

Sameness

There are certain samenesses in the successful Sunday School; samenesses which give the feeling of stability to its members; samenesses which are associated with that Sunday School as closely as is the thought of roses with June. The superintendent who learns wisdom from nature never confuses

these helpful samenesses with wearisome monotones. He sees that each Easter brings white lilies and the thought of new life; that each Mother's Day sees rows of chairs filled with mothers and babies, and that interest and affection and reverence center about the thought of motherhood. But he varies his Easter programs as he does those for Mother's Day. He never permits the general exercises to become tiresome for want of variety and yet somewhere he provides a sameness. It may be the verse of Scripture which is used for a benediction. It may be a moment of silent prayer. The decorations vary with the occasion, but here, too, is a sameness. It may be a picture which is a copy of some great painting. Other copies of that painting will invariably start a train of memories associated with the Sunday School.

To plan sameness which spell strength instead of weakness; samenesses which draw instead of repel; that is one of the abilities of the superintendent of the successful school.—*Selected.*

Pleasing the Customers

"I certainly do enjoy going into that store," remarked a boy the other day, "you always find just what you're looking for, and the best of it."

That boy, unconsciously, had struck the keynote of the success of that great department store. It always made a point of pleasing and satisfying its customers. The quality of the goods found there was always superior to that in other places. That was why many people left other stores to trade there.

How is it with that Sunday school class of yours? What kind of goods is it offering to those it hopes to win? Of course it is your aim to get boys

into the class. How are you going about it?

Take that likeable young chap that you desire to win from the gang. Are your goods so superior to those he's been using that he can be induced to change? He's having a good time with the gang. Will he have a better time if he joins your class?

He is used to seeing fellows "stick together;" it isn't considered square in the gang if any boy backs out when a big thing is to be done. Will he find a spirit like that in the class or will he meet some who are willing to "let George do it?" Will he find the spirit of loyalty the strongest thing in

the class? Will the fellowship that he finds there be a higher and nobler one than any he has found before?

Very likely he is a wide-awake chap who won't have anything to do with an organization that isn't up to the minute. Is there opportunity enough in the class for him to keep busy? Is there going to be "pep" enough to suit him?

If you've been displaying the best kind of goods, all you need to get recruits is a liberal supply of the right kind of advertising and good campaign methods. Then you'll get your customers.—*Boys' Life*.



THE AUCKLAND SUNDAY SCHOOL

Punctuality, order, preparation, spirituality, and an increased membership are ideals towards which the Auckland Sunday School is striving. Though the actual enrollment is only 35, the attendance frequently exceeds twice that number. The standard order of exercises is adhered to, competent teachers have charge of the classes, and the conduct of the school in general is very commendable. Following are the officers and teachers: Howard Osborne, superintendent; Tama Kewene, first assistant; Frank Pearse, second assistant; Beryl E. Bamberg, secretary; Mahi Napi, organist; Charles Spencer, Theological Teacher; Wallace L. Castleton, Intermediate class teacher; Miriam Taylor, Primary and Kindergarten,



SIGNS of the TIMES



By J.M. Sjodahl

QUESTION BEFORE THE CONFERENCE ON ARMAMENTS

At the very first session of the international conference on armaments in Washington, Nov. 12, Secretary Hughes, on behalf of the American delegation, proposed, as a first step towards limitation, that the United States, Great Britain and Japan cease building capital battle-ships for a period of ten years; and that they scrap certain ships under construction, and some old vessels.

In a subsequent session, Mr. Balfour, for Great Britain, accepted the proposition "in principle and in spirit," but suggested that some modifications would be necessary.

On Dec. 3, it was reported that Japan had agreed, provided her status in Manchuria would not be disturbed.

The French delegates were only indirectly interested in the limitation of navies and readily agreed to the American proposition, but limitation of land armaments would from their point of view, be a different question. M. Briand, speaking for France, in a most eloquent address declared that his country could not reduce her army, as long as the menace of German militarism existed. He urged, with considerable force, that there had been no moral disarmament in matters pertaining to the army, and that this must precede a reduction of the land forces. His fiery speech came almost as a thunderbolt from a clear sky, but Mr. Balfour expressed what may be called diplomatic sympathy with the case of France, and it seems that Mr. Hughes assured his French colleague that France would never appeal to the United States in vain.

But Marquis Curzon, British secretary of state for foreign affairs, in a speech at a luncheon in London, took occasion to warn France not to "rattle its sword in the scabbard."

THE DEMANDS OF CHINA.

On the far eastern question the Chinese delegates have been heard. China demands that her territorial and political integrity be respected. She wants all spheres of influence abolished and all secret agreements concerning her revealed. She wants no plans made concerning her without her full knowledge and consent. She wants control of her natural resources and of her public utilities, and she wants foreign troops withdrawn from China.

A PACIFIC ALLIANCE.

Overshadowing all other questions in interest is the proposition that the United States, Great Britain, Japan, and France enter into a compact for the preservation of peace in the Far East. The draft submitted on Dec. 8, and promptly accepted, declares that the agreement shall serve as a substitute for the Anglo-Japanese alliance and provides for discussions or conferences in case any matters of a disputatious nature arise.*

*For the convenience of those who would like to compare this agreement with the Versailles pact, the following is submitted.

The Washington agreement:

"Article 1. The high contracting parties agree between themselves to respect their rights in relation to their insular possessions and insular dominions in the regions of the Pacific Ocean.

"If there should develop between any of the high contracting parties a controversy arising out of any Pacific question and involving their said rights, * *

This instrument for peace has already been denounced as binding the United State to Europe in an "entangling alliance," and, therefore, as a deviation from the policy outlined by George Washington in his Farewell Address. I hope somebody with voice loud enough to be heard will point out that the great Father of his Country never did warn us against agreements with other countries for the preservation of peace. What he said was this: "It is our true policy to steer clear of permanent alliances with any portion of the foreign world, so far, I mean, as we are at liberty to do so," and the context shows clearly that he had reference to permanent alliances entered into against other countries for war, such as the Triple alliance of infamous memory. Washington said also, in the same address: "Nothing is more essential than that permanent, inveterate antipathies against particular nations and passionate attachments for others should be excluded"—that is the kind of alliances he warned against, but he added "that in place of them just and amicable feelings toward all should be cultivated." Any agreement, then, which tends to establish just and amicable feelings toward all is in full agreement with the policy recommended by Washington.

CONGRESS IN SESSION

The first session of the 67th congress convened Dec. 5, and the fol-

they shall invite the high contracting parties to a joint conference, to which the whole subject will be referred for adjustment."

The Versailles Pact, Article 10:

"The members of the league undertake to respect and preserve as against external aggression the territorial integrity and existing political independence of all members of the league. In case of any such threat or danger of such aggression, the council shall advise upon the means by which this obligation shall be fulfilled."

lowing day Prest. Harding submitted his message. He called attention to the budget system before congress and expressed the hope that a new tariff law and taxation measure would be passed.

Perhaps the most important subject to which he called attention was that of strikes and lockouts. He took the ground that although both labor and capital has a right to organization for the benefit of their respective members, neither has a right to exact unfair terms of employment or subject the public to actual distress, in order to enforce its terms, and he recommended judicial or quasi-judicial tribunals for the determination of controversies between capital and labor.

This is one of the important questions that must be solved in the interest of civilization. There is some opposition to courts of arbitration to settle labor disputes. The claim is that laborers have a right to lay down their tools whenever they see fit to do so, and so they have in a free country. But when they go on a "strike" they do not merely lay down their tools peacefully, because they need a rest. A "strike" is a declaration of war in the world of industry. It is an effort to enforce certain demands, whether just or unjust. Generally, strikes are emphasized by the destruction of property and sometimes by the taking of human lives, as in the strike of packing house employees, as reported from Chicago, Dec. 8. Strikes are disputes between associations of men; they should be settled by competent courts, as are quarrels between individuals in all civilized countries.

MONEY FOR WAR AND PEACE.

The budget for the fiscal year of 1923, referred to by President Harding in his message, shows an estimated expenditure of \$3,505,754,727

against receipts of \$3,338,182,750, leaving a deficit of \$167,571,977. Of the expenditures, someone has pointed out, no less than \$2,900,000,000 approximately are for wars and war preparations, and only \$600,000,000 for peace-time pursuits. This will help us to understand why limitation, or, better still, abolishment of armaments would prepare the world for Millennial conditions.

IRELAND A FREE STATE.

Great news has come recently from London. On Dec. 6, an agreement was reached between the British government and representatives of the Irish parliament—the Dail Eirann—by which Ireland is made a free state with the same political status in the British empire as Canada, Australia, New Zealand, and South Africa, provided that the country pledge allegiance to King George V and his legal successors. Lord Birkenhead, who characterized this agreement as epoch-making, pointed out that it was signed in the same room, 10 Downing St., where the independence of the American colonies was recognized, and the most momentous decisions of the late world war were taken.

THE WORK OF THE CHURCH RECOGNIZED.

Mention should be made—as an illustration of the almost phenomenal change of public sentiment toward the Church—of the fact that a temple site of six acres, situated between Culver City and the Ocean, near Los Angeles, Cal., has been offered to the Church, together with a donation of from \$40,000 to \$50,000 to be used in building. Whatever the business motive of this offer may be, it shows that business men are beginning to recognize “Mormonism” as a factor in the world’s work.

The same thought is suggested by a dispatch from Honolulu, Dec. 8, in

which we are told that efforts are to be made to rehabilitate the Hawaiian race, which has dwindled from 250,000 to 25,000 souls. In this connection the dispatch tells of the success of the “Mormon” settlement at Laie and the Hawaiian colony in Utah. The proposition is to emulate the work of the Church for the Hawaiians. I can think of no more encouraging endorsement of the work of the Church of Jesus Christ of Latter-day Saints.

REDEMPTION OF PALESTINE.

As showing the progress of the temporal redemption of Palestine, mention may be made of the fact that a port is going to be built at Jaffa. That is the place where Peter had the vision that taught him that the gentiles were “clean” in the sight of God and therefore entitled to hear the gospel. (Acts 10:9-18). Palestine has hitherto had no modern sea-ports. At Jaffa, the ships anchor three miles from the shore, and freight and passengers are landed in small boats at great inconvenience. In stormy weather the ships do not stop at all but go on to Haifa or Beirut. The entrance to the small dent in the coast that is called a harbor is blocked with rocks that make an attempt to reach the landing place very dangerous at times. This is to be changed. No less than \$7,000,000 is to be spent on harbor construction, and this will mean a tremendous impetus to shipping and all the material interests of the Holy Land.

A NEW WORLD IN VIEW.

An announcement was made from Buenos Aires, a short time ago, of the discovery, by the astronomical observatory at La Plata, of a new planet among the asteroids between the orbits of Jupiter and Mars. It is described as a feeble star hardly of the fourteenth magnitude. To as-

tronomers the discovery is considered important because it brings another world within the range of observation. To us it is also important. It reminds us of the words of our Lord in his last discourse to his disciples: "In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you." (John 14:2.) And I think we may safely infer that the work of preparing places in God's immense mansion is going on constantly; that creation is not finished.

In the Doc. and Cov. 88:51-61, the Prophet is led by the Spirit to compare the sun, the stars, the earth and the moon to fields into which laborers are sent, and which the Lord visits in rotation. That gives us the

word of the Lord on another subject the question of whether other worlds than the earth are inhabited—a matter on which astronomers and philosophers have never been able to agree. Parley P. Pratt says on this subject:

"I might enlarge the subject by connecting the family of Adam with other branches of Christ's kingdom, and of the celestial family in other planets and worlds, many of which are older and much larger than our earth, but peopled by branches of the celestial family, who are of the same kindred and race that we are, viz., the sons and daughters of God. I might also tell you of the continued exertions of creative power by which millions of new worlds will yet be formed and peopled by King Adam and his descendants, in the name and by the authority of Jesus Christ. (From *The Prophet*, quoted in the *Millennial Star*, Vol. 5, p. 191.)

That Boy of Mine

By Lee Frandsen.

That boy of mine can ask more questions

Than the tax assessor can;

He gets me stumped, that I'll confess—

I'm but a normal man.

It's papa, who was Solomon?

And what did Dewey do.

Who spilled the milk on the milky-way?

Why is the sky so blue?

Who put the peak in Pekin?

Whose gal was Galilee?

Do dog-fish bark and cat-fish purr?

Why can't a blind man see?

He shoots them at me all day long;

He's a rapid-fire-gun,

And I have to sit and face the charge—

Though I'd much rather run.

If you've an urchin of your own,

With me you'll sympathize;

It's not all joys, all laughs, all smiles

That a marriage license buys—

But questions, questions without end;

If I'm tired he does not care—

Yet how I love that boy of mine,

My little questionnaire.

SUNDAY SCHOOL WORK

Superintendents' Department

General Superintendency, David O. McKay, Stephen L. Richards and Geo. D. Pyper

Prelude

ANNA DITTMER.

Moderato con espressione.

8 ft solo stop in right hand.

Legato mp

8 ft stop. Or aeolian harp, played 2 octaves lower in left hand.

SACRAMENT GEM FOR MARCH, 1922

While of these emblems we partake
In Jesus' name and for his sake,
Let us remember and be sure
Our hearts and hands are clean and pure.

Postlude

8 ft stops both hands.

mp

poco rit.

CONCERT RECITATION FOR MARCH, 1922

"Faith, then, is the first great governing principle which has power, dominion, and authority over all things." First lecture on Faith; verse 24, Doctrine and Covenants.

UNIFORM FAST DAY LESSONS FOR MARCH, 1922

Why Do I Believe That Faith is Essential To Salvation

Suggestions to Teachers:

Probably no other topic assigned for Fast Day will receive such a variety of treatments at the hands of the teachers as will this one. The methods of presentation and the character of the discussion on the part of the class members will vary with the ages of the pupils.

It is obviously necessary, therefore, that each teacher contemplate how a foundation can be laid for building a structure of belief in the hearts of the children in this underlying principle of the Gospel. There are so many commonplace occurrences with which all are familiar that will serve as a starting point for the discussion. The implicit faith of the babe in its mother is one of the most beautiful illustrations, familiar to all. The very development of the child hinges largely upon that unquestioned trust, or faith. It puts forth endeavor to do things because mother invites it. The first attempts to walk are due to the faith that babe possesses since it is told by mother, father, brothers and sisters that that difficult feat can be accomplished. Without faith there will be lacking even the desire to experiment which means development. Boys and girls in the class will be ready with other simple illustrations to demonstrate the efficacy of faith in every day life. They will want to call attention to school where they attempt to solve problems, memorize selections, analyze and construct sentences, study trade and industrial questions and meet other requirements of school. There is always present a faith in their ability to complete the course and then to enter into

higher institutions of learning or step out into practical life.

It is expected that all these points shall be brought out from the class and not be given in the form of conclusions by the teacher. Every impulse in life is dictated by faith. Inasmuch as salvation, as interpreted by Latter-day Saints, is merely overcoming all difficulties, withstanding all temptation and rising to a height co-equal to our Father in heaven, it will at once appeal to Sunday School members, both young and old, that personal faith in one's ability to do all these things is, after all, the only hope to gain that exalted position. Some one in the class is sure to express the belief that faith is the mainspring of all our religious activities. If the facts are not brought out voluntarily, the teacher, by proper questioning, should point out why we perform service in the Church; why we pay tithes and offerings; why we attend services; why we attend our devotionals; why we do work for the dead and many other acts and practices required by the Church. In fact, the everyday things in life in conjunction with our religious life can be held up as evidence of the need and the presence of faith. Teachers will not fail to remember that this day is set apart not as a lecture period but to get the reaction from the class to the impressions which they have received on this subject in the past.

Note: In making assignments teachers are invited to read lectures on Faith in the "Doctrine and Covenants." Fresh information on the subject as afforded in these lectures will aid the teacher materially in directing the thought of the class on this day. Pupils in the advanced class also should be called to read these lectures during the week preceding Fast Day.

Cross Bearing

Disaster cannot leave one as it finds him. It depends entirely upon his manipulation of the new responsibility whether it enhances or hinders his progress. Strong souls gather strength from adversity; marvelously soon they find their new bearings and set about at once to bring into service the powers yet left to their keeping. Thus they bend gracefully and bear away cheerfully the cross that time and faith proclaim their portion.—*Addie Savage Pace.*

SECRETARIES' DEPARTMENT

Albert Hamer Reiser, General Secretary

Greetings, Secretaries!

May the New Year find every Sunday School Secretary with a firm resolve already made to give the best in him to every task he does!

"Give to the world the best you have,
And the best will come back to you."

Missionary Roll

The logical and ideal time to begin anew in Sunday School secretarial work is at the beginning of the year. The annual Sunday School Census, being something in the nature of an inventory of Sunday School work for the previous year, has yielded important information, which is essential to the revision of the rolls for the New Year. The rolls should be revised with care, and the Missionary Roll should be brought up to date, giving the enlistment work renewed impetus for the New Year.

It will be remembered that the Missionary Roll contains the names of every Latter-day Saint boy and girl residing in the ward between the ages of 4 and 20, who is not enrolled in the Sunday School. Boys and girls, one or both of whose parents are Latter-day Saints, are considered Latter-day Saint boys and girls.

The Deseret Book Company, Salt Lake City, sells Missionary Roll books for ten cents each. Every Sunday School should have at least one of these. These books contain directions for compiling and keeping the Missionary Roll. The May, 1921, Juvenile Instructor, Secretaries' Department, contains a complete discussion of this subject.

As a sound and valuable bit of New Year work equip your Sunday School with Missionary Rolls.

Monthly Reports.

The monthly report system, in fact, every report system, serves a purpose similar to that of the nervous system in its carrying of messages to the brain. Were it not for our reporting systems, whereby Sunday School news is disseminated from the great centers of practical Sunday School activity—the ward Sunday Schools—to the Stake and general headquarters, a condition would prevail in the Stake and General organizations somewhat akin to blindness or deaf-

ness in individuals, for a very important, valuable and vital means of communication with the outside, where things to be learned are constantly occurring, would be cut off. This would constitute a serious handicap to the growth and development of Sunday School work from Stake and General headquarters.

There is no better time than now for every secretary to resolve and begin to keep monthly Sunday School messages moving regularly and promptly to headquarters. If there is anything about monthly reports you do not understand, your Stake Secretary is at your service.

Monthly Sunday School messages were received by the General Board through the Stake Boards of the following stakes for every month in the year 1921; these stakes stand in the "perfect score" class for 1921:

Alpine	Pocatello
Bannock	Roosevelt
Box Elder	Salt Lake
Cottonwood	South Davis
Curlew	South Sanpete
Jordan	St. Joseph
Juab	Tooele
	Yellowstone

See the splendid array of stakes which fell short of the "perfect score" class by one report:

Bear Lake	Maricopa
Bingham	Morgan
Cache	Sevier
Idaho	Utah

Let there be not one stake out of the "perfect score" class for the year 1922. Secretaries: It's up to you.

1921 Annual Report

Surely there is not one ward secretary who will be caught napping on January 10, 1922; for the Sunday School Annual Financial and Statistical report should by that time have been sent to the Stake Secretary. Every Stake Secretary is ambitious to have the Stake report ready and mailed by January 20, 1922. The spirit of cooperation between Ward and Stake Secretaries is so genuine that this worthy ambition will in every case be realized. Promptness in reporting, accompanied by accuracy and thoroughness are very good evidences of reliability.

Record Challenged

Freedom Sunday School, North Sanpete Stake, challenges the record made

by Ogden Stake Fourth Ward Sunday School, as published in the September Juvenile. The Ogden Stake Fourth Ward record is as follows:

Preparation Meeting, 92 per cent.
Prayer Meeting 94 per cent.
Sunday School, 97 per cent
Sacrament Meeting, 62 per cent.
Priesthood Meeting, 82 per cent.
Sunday School Attendance of Pupils, 70 per cent.

Superintendent James W. Blain, of North Sanpete Stake, reports Freedom Sunday School record as follows:

Prayer Meeting, 96 per cent.
Sunday School, 96 per cent.
Sacrament Meeting, 92 per cent.
Priesthood Meeting, 91 per cent.
Sunday School Attendance of Pupils, 91 per cent.

Ogden Fourth Ward is a school with an enrollment of 552, and Freedom with an enrollment of 60.

Logan Stake Eleventh Ward reports that in its twenty-one months' existence it has never yet had an officer or teacher late to Sunday School.

MISSIONARY SUNDAY SCHOOLS

Committee: Charles B. Felt, Chairman; Harold G. Reynolds, Henry H. Rolapp and Robert L. Judd

LESSONS FOR MARCH, 1922

Theological Department

March 5: Uniform Fast Day Lesson.
Subject: "Why do I believe that faith is essential to salvation?"

Read suggestions made concerning this lesson, in Superintendents' Department.

Text Book for the following lessons, "Articles of Faith," Talmage.

March 12. Repentance.

March 19. Baptism.

March 26. Baptism (continued).

For teachers' helps and suggestions, see Theological Department.

Intermediate Department

March 5. Uniform Fast Day Lesson.
Subject: "Why do I believe that faith is essential to salvation?"

Read carefully the suggestions relative to this subject found in the Superintendents' Department of this magazine and prayerfully adapt them to the pupils of this Department.

Text Book for regular lessons following, "What Jesus Taught," Widsote.

March 12. Lesson 5.

March 19. Lesson 6.

March 26. Lesson 7.

Helpful suggestions on these lessons can be found under the Second Intermediate Department, to which reference is made.

Primary Department

March 5. Uniform Fast Day Lesson.
Subject: "Why do I believe that faith is essential to salvation?"

A reading of the suggestions on this

lesson as adapted to children of this class, found under the Primary Department, and Kindergarten Department will be found very helpful.

Text Book for the following lessons: "Stories from the Life of Christ," General Board.

March 12. Lesson 8. "Baptism of Jesus."

March 19. Lesson 9. "Cleansing the Temple."

March 26. Lesson 10. "The Chosen Twelve."

An Interesting Trip

A group of workers from the General Boards of the Auxiliary Associations of the Church, under the leadership of Elder George Albert Smith of the Council of Twelve (and General Superintendent of the Young Men's Mutual Improvement Associations) made an extensive trip, visiting several of the Stakes of Zion in Arizona and Mexico, as well as some Branches of the Church in the California Mission.

With Elder Smith were Elder Adam S. Bennion, (Superintendent of Church Schools) representing the Sunday Schools and Religion Classes, Elder John H. Taylor representing the Y. M. M. I. A., Sister Louise Y. Robinson, representing the Relief Society, Sister Clarissa Beesley, representing the Y. L. M. I. A., and Sister Vilate S. Chambers, representing the Primary Associations.

Regular Auxilliary Conventions were held in the Arizona Stakes visited, and our representative met with the Sunday School workers at the Juarez Stake Conference, and at Dublin (Mexico) and at

El Paso, Texas. Brother Bennion reports that he found a particularly earnest people in Mexico and was very much impressed with their spirit and devotion. He also visited with the San Francisco Branch, where he found a Teacher-Training class which meets each Sunday morning at 9 o'clock. This class has a record of attendance and enthusiasm greatly to be commended. On this particular day the attendance was 17 out of an enrollment of 19 teachers, while its record shows an average of more than ninety per cent. The later Sunday School session of the Branch was excellently planned and splendidly carried out.

Elder Bennion met with the Sunday School workers of the Oakland Branch.

The trip was enjoyed by all members of the party and extended over a period of four weeks.

We feel that much good will result from this visit, and wish it were possible for members of our Board to oftener get in personal touch with workers in our Mission Schools.

California Mission

We have received a copy of the "California Mission Sunday School Reporter" of late issue, which gives somewhat of a resume of the year's work in that important activity of the Mission and makes interesting and inspiring reading.

We certainly congratulate the Mission on the splendid work done and progress made, and feel that Elder Claude C. Cornwall, under whose direct supervision great strides have been made, has left an indelible mark in the Sunday School work and impressions on the hearts of the officers and teachers which will linger lovingly forever.

Elder Cornwall has been released after devoting untiring energy and splendid initiative in this particular work for two and a half years.

Elder Gustave O. Larson, a former member of the Ogden Stake Sunday School Board, has been appointed to succeed Elder Cornwall as Superintendent of the Mission Sunday Schools and we feel sure that he will build well upon the splendid foundation already laid in the California Mission.

During the year eleven new schools have been organized throughout the Mission as follows: Superior, Arizona, Santa Cruz, Colton, Boyle Heights, Hollywood, Huntington Park, Garvanza, Monterey and National City, California, and Elko and Reno, Nevada. The enrollment throughout the Mission schools

has materially increased, Sunday School Conventions have been successfully held, Teacher-Training classes conducted, resulting in the workers getting a clearer, broader view of the Sunday School work, improving the methods of teaching, and the supervised efforts of the officers and teachers have resulted in a marked betterment in "getting over" the gospel message intended in our lessons.

Not the least interesting items found in the "Reporter" are concerning socials, parties, programs, etc., arranged and being arranged—some accomplished and others to be—in connection with the Christmas festivities. It has long been recognized that such affairs are calculated to draw the workers together in warmer sympathy, bring more cooperative effort and increase school enthusiasm, and we heartily commend them. Among these we note the following:

On December 19th the Hollywood school gave a Christmas party with over 250 persons in attendance, one of the most important visitors being Santa Claus with a giant pack containing presents for each one present. A Christmas tree, reaching the ceiling, was gaily decorated.

The Los Angeles branch dramatic troupe presented a playlet, attended by two hundred persons. The proceeds therefrom were used in preparing a Christmas program for the Sunday School, the officers and teachers of which were busy decorating the hall, trimming the tree and preparing suitable gifts for the children.

Huntington Park had not only a tree, but featured a fairy dance, gave Christmas carols and tableaux, together with choral and quartette singing.

Boyle Heights had arranged a special program for Christmas morning in which each class would take part.

The San Francisco school was also busy preparing for the day.

The thought that four thousand persons will be reached and undoubtedly made happy through these efforts in the Sunday Schools of that Mission, is a very pleasing one.

An excellent determination to cooperate with the General Board in its Sunday School policy is apparent all through the "Reporter." Superintendents and Secretaries are urged to get their annual report in by January 10th. The Dime Fund report had already been sent to the General Treasurer, showing a 99.9 per cent collection for the whole Mission, many schools having contributed more than 100 per cent.



CHORISTERS' *and* ORGANISTS' DEPARTMENT



Joseph Ballantyne, Chairman; Edward P. Kimball and Tracy Y. Cannon

Song for March

Song for Uniform Fast Day lesson number 16—"Come, Come Ye Saints."

Suggestions to Chorister: Before announcing this selection, attention should be called to the history of the song. It was written for the express purpose of inspiring faith in the Saints who had been driven from their homes and were scattered along the plains. Each night as they gathered in their little groups, they would sing this song—"All is Well, All is Well." Probably no other song expresses so beautifully the abiding faith of the Latter-day Saints under distressing circumstances as—"Come, Come Ye Saints." The text of the song should then be read before the school and the song will then be sung with enthusiasm, spirit and real meaning.

Course for Organists

By Tracy Y. Cannon

Lesson IV

The Sustained Tone

The absolute necessity of sustaining tones their full value is well understood by all good organists. This necessitates frequent change of fingers on the same key as already noted in the last lesson. Correct reading of music is a habit that can be acquired only through diligent attention to details. Get the habit of observing all the symbols that appear on the printed page. As you read, observe the length of the notes, the fingers they are played with, whether or not the notes are tied over into the following measure, etc. Also time all rests accurately as well as the notes.

Study with much attention to detail all the exercises on pages 8, 9, 10 and 11. Practice them slowly, counting steadily so that repose may be cultivated. Be sure to practice them, each hand alone, until every detail is completely mastered before attempting to play both hands together.

In exercise 9, note that certain tones are sustained through several measures. Be sure to tie the notes so indicated in the last four measures. The repeated

As for the left hand in the second and third measures of the third line are to be taken as quarter notes so that their repetition will be distinctly heard.

Exercise, 10, 11, and 12 must be correctly fingered.

Exercises 13, 14, 15, 16 and 17 require the most careful study. They must be played perfectly legato. Certain tones must be held while other tones played by the same hand move on and the fingering must be correct. The expression "Exercise in Three Parts" is used. This means that there are three parts (three melodies) sounding all together. Beginning with the highest part they are called "first voice," "second voice," "third voice;" and in four part writing the lowest part is called "fourth voice." These parts are also termed "first part," "second part" etc. The direction in which the stems of the notes point helps in determining the melody line of each "voice" or part." In the exercises written in three or four parts, play each part by itself with the given fingering quite a number of times.

Exercises 18 and 19 are for practice in connecting legato chords which change their position but do not introduce new tones. This is an important phase of organ technique that is distinctive and must be mastered. It will cause no great difficulty if the "ties," the fingering and the printed directions are all followed.

A New Sacrament Song

As announced last month, the Church Music Committee recently offered a prize for the best composition suitable for Sacrament service. The first prize, won by Evans Stephens, was printed in the December number of the *Juvenile Instructor*. By permission of the Church Music Committee we are printing another composition which the Committee considered worthy and suitable for use in our Sacrament service. It was composed by Frank W. Asper, teacher of piano and organ in the L. D. S. School of Music, Salt Lake City, and no doubt it will be a valuable addition to our music literature.

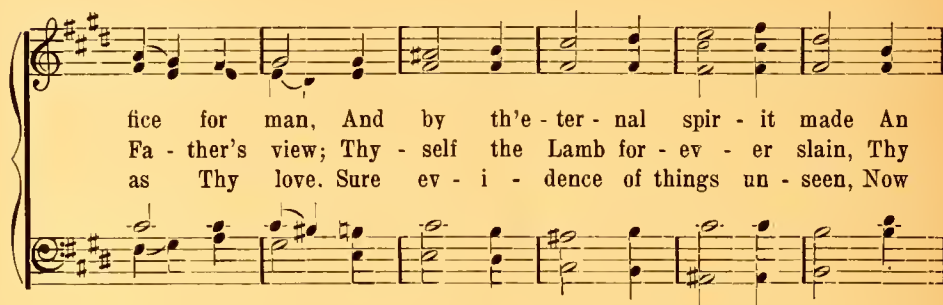
The Wondrous Gift

W. B. TURTON

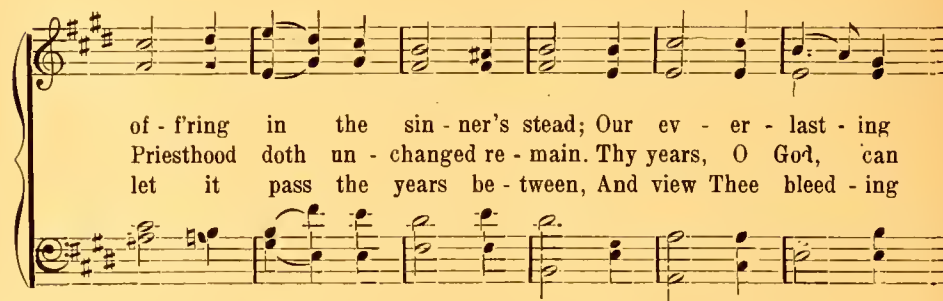
FRANK W. ASPER.



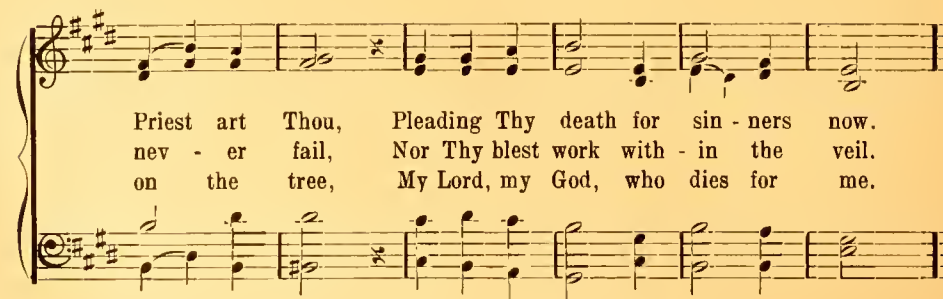
1. O Thou, be - fore the world be - gan, Or - dained a Sac - ri -
 2. Thy off - 'ring still con - tin - ues new, Be - fore the righteous
 3. O that our faith may nev - er move, But stand un - shak - en



fice for man, And by th'e - ter - nal spir - it made An
 Fa - ther's view; Thy - self the Lamb for - ev - er slain, Thy
 as Thy love. Sure ev - i - dence of things un - seen, Now



of - fring in the sin - ner's stead; Our ev - er - last - ing
 Priesthood doth un - changed re - main. Thy years, O God, can
 let it pass the years be - tween, And view Thee bleed - ing



Priest art Thou, Pleading Thy death for sin - ners now.
 nev - er fail, Nor Thy blest work with - in the veil.
 on the tree, My Lord, my God, who dies for me.



PARENTS' DEPARTMENT



Howard R. Driggs, Chairman; N. T. Porter, Henry H. Rolapp, E. G. Gowans, Seymour B. Young, Charles H. Hart, and George N. Child

Fast Day Lesson for March

The subject for the Uniform Fast Day lesson for March is, "Why Do I Believe That Faith is Essential to Salvation." Teachers are invited to read the discussion of the subject which appears on page 25 of this issue. Be sure to proper assignment of the lesson.

WORK FOR MARCH

The Prayer of Parenthood

I thank Thee, O God* * * *—
"For Wedded Companionship without End."

General Topic. Wedded Companionship.

General Discussion:

In the book of human comradeship "wedded companionship" might well compose the closing chapter. For by its very nature it can be, if at all, nothing less than the climax of associate human life. Yet in fact, as it occurs, or, as it is labeled, it may be even less than the poorest of companionships.

As we read and read we think of companionship as just association. And we think of association as nearness of person plus freedom of address and of reply. Little more than a matter of geography or of convenience in social exchange. The mere physical trappings of companionship in the crude. The ready tokens of the false as well as helps toward the true in comradeship between man and man.

Our first move, then, in this study, is to strip the sheaths from the kernel, or to remove the label and the wrappings from the gem, if we are to know, when we see it, the seed of comradeship true to kind, or, the jewel of fellowship true to name.

There is no geography (physical) in actual companionship. It doesn't yield to the stretch of distance, neither does it waste with the grind of time. It closes instantly the breach of space. It ignores duration. It lives within itself, and in spite of all.

Social contact (so-called) or current association (so termed) are but outward signs of what may, or, what may not be, the inward grace of fellowship. And without such grace there cannot be the

equal of brotherhood and less than brotherhood there is not even a friendship worthy of the name.

Brotherhood, then, becomes our point of beginning. It is the base line—the sea level of companionships' way. It is the first level up from the self-serving deep where the golden rule registers in human conduct. But the level of wedded companionship is far, far up the heights—perhaps at the summit.

Even poor drifting custom would place this companionship above the gage level of human "live-and-help-to-live," else why declare the marriage "banns." Petrified custom, the law, proclaims it of higher degree, else why the witnessed marriage pact. But it remains for God, himself, to decree it, in that He withholds this seal save to sacred pledge of alliance without end.

Wedded companionship is an alliance twain—an alliance specially, not generally. It is an alliance defensive and an alliance offensive in the cause of its own integrity. It is an alliance, above most things, mutual; in everything, paternal; above all things, sacred; and through all time in force.

Of necessity all this must be. For while man and woman are by creation, two—they are for creation, one. To brotherhood, or to plain man to "man-ship" is added partnership. To partnership is added singleness of purpose. To singleness of purpose it added the weld of parenthood; and to the weld of parenthood may be added that fusion of lives which comes only from Christ-lit vision of the eternity of the generations through them.

Again, wedded companionship marks a new charting of the currents in life's stream.

In the glow of this newly centered affection, old hopes and anxieties, old ambitions and notions, old visions and ideals become molten; and, if the fusion is complete, life's passing dross fast separates from life's enduring gold.

If the marriage pact is genuine that outer seal of formal covenant registers an inward fixed purpose of being. Youth's anchorage has been drawn and life's pilot wheel is set for the port of the infinite. Of all life's moments this is most filled with promise. Even birth is but a messenger before and death but a

milestone behind. It is the daybreak of the mission of being, surpassed only by the daybreak of existence itself.

On the other hand if we study wedded companionship by its likeness we find that it is possessed of all the mutuality of a complete partnership; of all the warmth of a perfect comradeship; of all the duration of an unbreakable alliance; of all the promise of the divine miracle of the eternity—progress without end. I thank thee, O God,

"For wedded companionship without end."

Questionnaire.

1. How would you distinguish between mere association and companionship?

a. What goes to make up association?

b. May any social phase of life be regarded as an association with?

c. Can it not be said there are different degrees of association?

d. Are there not varied qualities of association?

e. Is companionship merely a degree or quality of association? Or, is it something distinct and apart? Or, is it something not essential to association?

f. What one thing characterizes companionship?

g. Why is association so frequently referred to as companionship?

h. Is association essential to companionship? If so, in what sense? Or, can you companion without associating with in the sense "associating with" is generally used?

i. Is there such a thing as companionship, generally? That is, miscellaneous or group companionship.

2. What marks off fellowship from mere association? We refer here to fellowship in the "man to man" sense and not the conventional form.

3. What marks off comradeship from mere association?

4. What is the significance of "my fellow" in courtship—of "my pal" in comradeship? That is, what does it mean or imply?

5. What is the essential of partnership? That is, what does it imply as to burdens and as to gains?

6. What is the accompanying voice of the pledge "obey" by wife and the pledge "support" by husband? Illustrate by the status of woman now and before; here and elsewhere.

7. What places "wedded companionship" of necessity above the companionship involved in brotherhood?

a. What are the differences in relationship?

b. What makes "wedded companionship" the nearest thing to 100 per cent mutual.

c. Are there any factors in companionship not present in "wedded companionship?"

d. Is the companionship of parent and child an exception? Or, is it a parallel companionship? Or, is it a lesser companionship? Or, is it just different?

e. How do both differ from the companionship involved in brotherhood?

8. What are the essentials of an alliance?

9. In what respect does wedded companionship conform to the essentials of an alliance.

a. As to joint action.

b. As to action defensive and offensive.

c. As to the integrity of each party to the pact.

d. As to the integrity of the union itself.

10. Show how the sacred character of the alliance arises out of:—

a. Parenthood.

b. Divine character of mission.

c. Eternal character of consequences.

11. What does the expression, "Man and woman are by creation, two—for creation, one," mean to you?

a. Unity of function.

b. Unity of purpose and ideals.

c. Oneness of accomplishment (ultimate.) Or, unity of end.

12. Show how the marriage union tends to fuse aims, ideals emotions, etc., and form a new alloy, or may be a separation of life's metal. That is, how it rings up a new pilot and calls for a new charting and a fixed course.

a. In that the new partnership calls for joint action.

b. In that the new alliance calls for planning ahead.

c. In that one's emotions are no longer self-centered.

d. In that responsibility has widened its base.

e. In that the ends of life have been projected forward.

f. In that the call of being is far the first tone distinctly heard.

13. Why is this step fraught with more than any other move in life—perhaps, even in existence or duration of being? That is, in possibilities measured in results. See discussions in fifth commandment.

14. Explain why no element essential to real companionship is wanting in normal, genuine "wedded companionship."

Note. You will observe that no attempt is made to divide the above work into lessons. As indicated at the outset of this course that matter is left to each individual group. We are certain of sufficient scope for two lessons and have little fear that it could not be made to

serve three or even four class periods to advantage. Not less than two entire class periods should be devoted to this work each month. We again suggest the reading of the "prayer of parenthood" at the beginning of each discussion period.

THEOLOGICAL DEPARTMENT

John M. Mills, Chairman; Geo. H. Wallace, and Robert L. Judd

Uniform Fast Day Lesson

The subject for the Uniform Fast Day lesson for March is, "Why Do I Believe That Faith is Essential to Salvation." Teachers are invited to read the discussion of the subject which appears on page 25 of this issue. Be sure to make proper assignment of the lesson.

Second Year—Great Biblical Characters

WORK FOR MARCH

Jacob

Note: The material presented covering the life of Jacob is thought to be sufficient for three Sundays. It may be subdivided and treated as teachers may deem best. Should any teachers find the material insufficient to meet their needs they may take up the life of Joseph who is the next character to be studied.

For our purposes as teachers, it is not necessary to state the story of Jacob in detail. It is sufficient if in our study we touch upon the outstanding characters of this man. By Smith we are told that Jacob "was a plain man, dwelling in tents." He was "patient, thoughtful, shrewd and far-seeing." He was "gentle, affectionate, and home-keeping, and was ever his mother's favorite."

The first important episode in the life of Jacob came at the time when with his pottage he purchased from his tired and hungry brother Esau the latter's birthright. What the lack of this prerogative meant to Esau we can only conjecture, but what the acquisition of it meant to Jacob—ambitious as he was, probably as the result of the training of his mother—is evidenced by most all of his subsequent actions during the years that followed.

The next important event is that of Jacob's acquiring Esau's patriarchal

blessing. Rebekah, his mother, inspired the deception. Jacob hesitated and tried to excuse himself from the adventure, but his mother said "Upon me be the curse, my son; obey my voice." Jacob stooped and by reason of his deception received the blessing. Here again the question arises as to what the failure of receiving the blessing meant to Esau, and what the acquisition of the blessing meant to Jacob. We may question as to why it happened so, but this much follows in the life of Jacob—he magnified to the fullest the blessings which came to him.

Endowed now with great gifts and blessings we follow Jacob down to the land of Haran—his great grandfather. There was no need to take that long, lonesome pilgrimage into a strange land and to a strange people. Jacob could have renounced the gifts he had obtained, and remained comfortably at home, but no—he felt the call that had come to him. The first stop was in the desert where he supplied himself a rock for a pillow. There alone, suffering from loss of the companionship of mother, over-awed by the greatness of all about him, he came very near the Lord in spirit, and as he did so he dropped off as in sleep and there came to him the vision of the ladder. Then it was that he knew that he had been selected by God for the performance of a great mission.

We next find him taken into the family of Laban his uncle and there working patiently and without complaint for the term of seven years for Rachel. He was thwarted in his bargain for Rachel, but manifested, as always, that trait of forbearance he always exemplified. He then served seven years more for Rachel and six years for cattle and sheep. At the end of that time he, finding that Laban, his father-in-law, had changed in his attitude toward him, left for his birthplace with his family and herds. Laban

pursued him and overtook him. There followed the remarkable dialogue between them which summarizes for us many of the elements in a man that combine to make him really great. After having settled with Laban, and turned toward home, he thought, as he had probably often thought before, of the injustice he had done Esau when both were at home as young men. This realization of his wrong to his brother inspired in him fear, so he sent messengers out ahead to meet Esau and make peace with him before he, Jacob, should come up to meet him. His fear became more than real when his messengers returned telling him that Esau approached with 400 of his men. We shall not go into the details of his preparation for the meeting with his brother, but here, true to form, Jacob went to the Lord in humble prayer.

During the night that followed he wrestled until early morning with a Heavenly Messenger, who did not prevail against him. As the day appeared his opponent "Touched the hollow of his thigh and Jacob's thigh was out of joint." The personage asked to be released, but Jacob refused to release him until given a blessing, which he received—and as a part of the blessing his name was changed to Israel.

As he came from his night of struggle Esau came up to him with a welcome that almost overcame him.

He lived to follow Joseph to Egypt where he died after blessing his sons each according to their deserts. He was ever fond of his home, and upon his death bed exacted of Joseph the promise that his body should be taken back and placed alongside that of his grandfather Abraham. The promise as made was carried out.

An analysis of Jacob's character requires an admission that he was shrewd and that at times his shrewdness approached craftiness; but one thing stands out clearly, and that is this, that in spite of imperfections and weaknesses his strength in other lines made him after all a fit instrument to effectuate and bring about God's purposes in the time in which he lived.

Points for Consideration

If some gift is acquired unworthily is the man acquiring the gift to be forever condemned, if he magnifies the calling, coming to him through the gift, in righteousness and to the benefit of mankind?

Exemplify the result, in the life of Jacob, of the all-night struggle with the personage, as hereinabove mentioned.

Advanced Theological

First Sunday, March 5, 1922

Usual Fast day Exercises.

The subject for the Uniform Fast Day lesson for March is, "Why Do I Believe That Faith is Essential to Salvation." Teachers are invited to read the discussion of the subject which appears on page 25 of this issue. Be sure to make proper assignment of the lesson.

Second Sunday, March 12, 1922

Subject: Fourth Article of Faith—
Repentance

Aim: He who repents is forgiven.

Application: Incidents of true repentance in the lives of others or ourselves.

New Year's resolution.

Topics in the text: pp. 113-121

1. Nature of repentance.
2. Confession of sins.
3. The sinner to forgive others.
4. Confidence in Christ's atonement.
5. Repentance essential to salvation.
6. A gift from God.
7. Repentance not always possible.
8. Repentance here and hereafter.

Third Sunday, March 19, 1922

Subject—Baptism

Chapter VI of Text

Aim: To show that baptism is the gate by which one may enter Christ's Church.

- I. The nature of baptism.
- II. Its origin.
- III. Its purpose.
- IV. Fit candidates for it.
- V. Infant baptism forbidden.
- VI. Baptism essential to salvation.

Fourth Sunday, March 26, 1922

Baptism continued

By Immersion

Chapter VII of Text

The teacher should outline this chapter so as to cover it in one lesson.



SECOND INTERMEDIATE DEPARTMENT



*Harold G. Reynolds, Chairman; Horace H. Cummings, J. Leo. Fairbanks,
T. Albert Hooper and Alfred C. Rees*

Second Year—Book of Mormon

WORK FOR MARCH

First Sunday, March 5, 1922

Uniform Fast Day lesson

The subject for the Uniform Fast Day lesson for March is, "Why Do I Believe That Faith is Essential to Salvation." Teachers are invited to read the discussion of the subject which appears on page 25 of this issue. Be sure to make proper assignment of the lesson.

Second Sunday, March 12, 1922

Lesson 8. Nephi, the Founder of a Righteous Nation

Note: Have students read aloud in the class the passages cited, and consider their application to the topics under which they are given. The figures denote the page and verse where the passages may be found in the new edition of the Book of Mormon.

I. Lesson Setting.

1. Time, 600 years before Christ.
2. Place, west coast of America.
3. Social life, and daily labors.

II. Nephi's Personality.

1. Born of goodly parents, 1:1.
2. How educated.
3. Sober and studious, 1:1; 4:16; 58:16.
4. Athletic, 8:31; 4:18.
5. Loyal, 5:15, 16.
6. Had great faith, 38:50-54.

III. Nephi's Work in the Ministry.

1. Spiritual leader of his people.
 - a. Predicted by an angel, 6:29.
 - b. Predicted by Lehi, 52:26-29.
 - c. Predictions fulfilled, 60:9; 61:19.
2. Made king, 61:18; 62:2.
3. Maintained righteousness, 60:10, 11.
4. Built a temple, 61:16.
5. Kept a faithful record, 62:29-33.
 - a. Its value educationally, spiritually.
 - b. Taught his people industry, 61:17.

IV. Memorize: "Inasmuch as ye keep my commandments ye shall prosper in the land and inasmuch as ye will not keep my commandments ye shall be cut off from my presence."

V. Assignment of next lesson: Devote

about five minutes to saying something about the next lesson that will arouse interest in it.

Suggestions to teachers: Emphasize the fact that Nephi was the chosen instrument to establish a people on the promised land; that he was fitted for that work; that his influence over his people to the latest shows his great power as a leader and prophet; that he had unbounded faith in his father and in God's promises. Add to the outline such other thoughts and illustrations as time will permit and the needs suggest.

Third Sunday, March 19, 1922

Lesson 9. Laman and Lemuel, the Rebellious Brothers

I. Their Personality.

1. Jealous of younger brother, 52:26-29; 58:13, 14; 61:1-5.
2. Unbelieving and obstinate, 11:6-8; 12:9-19; 4:11.
3. Would not work, 35:18.
4. Inclined to wickedness, 15:36, 37; 37:47.

II. Spirit of Opposition.

1. Criticise their father
 - a. For leaving Jerusalem, 3:9-14.
 - b. For sending them to Laban, 3:5; 6:28, 29.
 - c. For being a visionary man, 4:11.
2. They oppose their brothers.
 - a. For obeying their father, 6:28-31.
 - b. For obeying the Lord, 34:8; 37:45.
3. Murmur against an angel, 7:31; 37:45.
4. Also against the power of God 37:48-53.

III. Repent Only Through Severe Punishment.

1. When chastened by an angel, 7:4.
2. When shocked by the power of God, 38:54.
3. When in danger of drowning, 39:15; 40:20.

IV. Memorize: "Woe unto them that call evil good, and good evil, that put darkness for light and light for darkness, that put bitter for sweet and sweet for bitter."

Suggestions to teachers: Contrast the lives of Laman and Nephi to bring out the value of faithfulness, long-suffering, forgiveness, obedience to proper authority, choosing good companions, etc., with

the results of jealousy, hate, disobedience, fault-finding, idleness, etc., as shown in the dispositions of the two brothers and the effects on their posterity.

Fourth Sunday, March 26, 1922

Lesson 10. Jacob, the Preacher of Righteousness

I. Lesson Setting.

1. Born in the wilderness, 600 years B. C.

2. Hardships endured.

3. Companions and amusements.

II. Personality.

1. Lonesome and sober, 125:26.

2. Studious and thoughtful.

3. Taught from the scriptures.

III. Preacher of Righteousness.

1. Ordained by Nephi, 62:26.

2. Succeeded Nephi as head of the Church, 107:1.

3. Denounced prevailing sins.

- a. Pride, 110:11-18.

- b. Unchastity, 111:28, 29.

- c. Other sins, 112:3-8.

4. Threatened Nephites with destruction.

5. Principles taught.

- a. The law of Moses.

- b. Coming of Christ.

- c. The atonement.

IV. Sherem, the anti-Christ.

1. Educated, 123:4.

2. Subtle teachings believed by many, 123:2, 3.

3. Seeks interview with Jacob, 123:6.

4. Confounded and smitten, 124:13-15.

5. Confession and dreadful death, 124:16-22.

V. Memorize: Behold I say unto you, that none of the prophets have written, nor prophecied, save they have spoken concerning Christ.

Suggestions to Teachers:

Emphasize that Jacob taught the Gospel of Christ—His mission, birth, death, resurrection, and atonement—the same as we are taught it; that he denounced evil and sought to maintain righteousness, with great diligence. The sudden and awful fate of Sherem should warn all against imposters.

Fourth Year—"What Jesus Taught"

First Sunday, March 5, 1922

Uniform Fast Day lesson

The subject for the Uniform Fast Day lesson for March is, "Why Do I Believe That Faith is Essential to Salvation."

Teachers are invited to read the discussion of the subject which appears on page 25 of this issue. Be sure to make proper assignment of the lesson.

Second Sunday, March 12, 1922

Lesson 8. Why Evil is in the World Chapter 8 of text

Suggestions to Teachers:

It is suggested that teachers localize this subject. In every community certain forms of temptations exist; then there are temptations common to all. If the class can be led to discuss freely their views on the merits or elements of certain practices, certain forms of amusements, certain habits and customs, they themselves will pass judgment on the things that are not wholesome or worthy.

The story of Christ's temptation should be told by class members, and the deduction made that no one can attain to glories without first showing power to withstand temptation.

Missionary experiences are always interesting. Probably some in your ward can be brought in to relate to the class some experiences through which missionaries pass to determine their power over temptation.

Select an appropriate quotation on this subject, to be memorized by the class. Recall the other quotations to see how many are still retained in memory by the class.

The outstanding thought should be left in the minds of the class that the Church can reach its high destiny only as the individuals overcome the daily personal temptations, and thus contribute to the strength and purity of the Church. Furthermore, such an attitude brings personal joy and happiness of a permanent character.

Assign next Sunday's lesson.

Third Sunday, March 19, 1922

Lesson 9. "The Crown of Creation" Chapter 9 of text

Suggestions to Teachers:

It seems well to have the class refer back to the dispute in heaven in order to bring out the importance which the Lord placed upon the souls of men. That great contest was justified by the plan whereby men, through following the accepted doctrines, could be lifted up to the plane of Godhead. Boys and girls should be impressed with the fact that we stand alone in the world in placing that ideal

before us. The rest of the world cannot conceive of such a glorious possibility.

Then bring the discussion down to the individual. How can we wear that "crown?" Are we deceiving ourselves in assuming that some day we may wear it? Right here bring in the well known quotation: "As man is, God once was: as God is, man may become."

Let that be analyzed.

Boys and girls of this age can be led to appreciate how much bearing each personal act has upon their success in reaching ultimately that high position. It might be well, at this juncture, to enumerate some of the things boys and girls can do, to prove that they really intend to strive for that prize. Recite the quotation for the day.

Assign next lesson.

Fourth Sunday, March 26, 1922

Lesson 10. "The Forgiving Father"

Chapter 10 of text

Suggestions to Teachers:

We have just concluded the lesson dealing with man as the "crown of creation." If the class has been led to believe that each soul is precious, why not put them to the test.

We are discussing "The Forgiving Father." There are many boys and girls in the ward who do not come to Sunday School. They are friends and playmates of your class. Are these "derelicts" precious in the sight of your boys and girls? How far are class members willing to exert themselves to bring in these "lost sheep"? Some of those boys and girls on the outside have acquired bad habits, perhaps. Are your class members willing to forgive them and work to bring them in?

Each one can be shown that he or she is in a position to welcome into the class the boy that was lost and, lo, he is found—or the girl that has strayed, and, lo, she has returned.

Of course, class members will not assume a self-righteous attitude but one of real human interest in those who are not enjoying these rich opportunities which your Sunday School class affords. No doubt you can get a healthy reaction from the class in such a presentation of the case.

Let the beautiful parable of the Prodigal Son (or the Forgiving Father, as the author calls it) be read by a member of the class.

The closing sentence of the lesson may well be selected as the quotation to be memorized.

FIRST-INTERMEDIATE DEPARTMENT

George M. Cannon, Chairman; Josiah Burrows, John W. Walker

Second Year—Bible Stories

LESSONS FOR MARCH, 1922

First Sunday, March 5

Uniform Fast Day Lesson

The subject for the Uniform Fast Day lesson for March is, "Why Do I Believe That Faith is Essential to Salvation." Teachers are invited to read the discussion of the subject which appears on page 25 of this issue. Be sure to make proper assignment of the lesson.

Second Sunday, March 12

Lesson 7. Abram and Lot

Genesis 11:27-32; 12, 13. Book of Abraham, 1, 2. (Pearl of Great Price.)

"Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." (Matt. 6:33.)

I. The Chaldeans.

1. People who lived in the land of Chaldea.
2. Chaldea lay between the Tigris and the Euphrates.
3. The Chaldeans were idolaters.
4. They offered as sacrifices to their gods, men, women and children.

Note: For change of name Abram to Abraham see Genesis 17-5.

II. Abraham, "The Friend of God."

1. Abram a goodly man.
2. His father, Terah, an idolator
3. Abram labored diligently to convert his people to the worship of the true God.

1. A wicked priest tries to take Abram's life.
2. Abram is saved by an angel.
- III The World Blessed Through Abram.
 1. The Lord commands Abram to leave his father's house.
 2. He promises to lead him to a choice land and to make him the head of a great nation.
 3. How the world has been blessed through Abram.
- IV. Abram in the promised Land.
 1. The Land of Canaan. Why so named?
 2. Canaan is sometimes called "The Holy Land."
 3. Jesus lived there many years ago.
 4. Abram and his followers keep themselves apart from the Canaanites.
 5. The Lord's promise to Abram.
- V. Abram in Egypt.
 1. A famine in the land.
 2. Abram and his wife go to Egypt.
 3. The Altar at Bethel.
- VI. Abram the Peacemaker.
 1. Quarrel between the herdmen of Lot and Abram's herdmen.
 2. Abram's offer to Lot
 3. Lot's selfishness.
 4. Lot settles near Sodom
 5. The Lord renews His promise to Abram.
4. He mingles with the wicked and the ungodly.
- II. The Battle of Kings.
 1. The five cities in the plain of Jordan.
 2. Each city ruled by a king.
 3. The King of Chaldea rules over them.
 4. Rebellion of the five kings.
 5. The battle. Sodom and Gomorrah captured.
- III. Lot and His People Prisoners.
 1. Lot and his people in the hands of the Chaldeans.
 2. Lot realizes the mistake he made in separating himself from Abram.
- IV. Lot and People are Rescued.
 1. Abram hears of Lot's capture.
 2. He arms his servants and starts in pursuit of the Chaldeans.
 3. Abram defeats the Chaldeans and rescues Lot and his people.
- V. Abram and Melchizedek.
 1. The return to Sodom.
 2. King of Salem comes out to meet Abram.
 3. Melchizedek blesses Abram.
 4. Abram pays tithes to Melchizedek.
- VI. The Lord's Promise to Abram.
 1. Blessings which the Lord bestowed upon Abram.
 2. Far greater blessings promised the patriarch.
 3. The promise fulfilled.

Questions: What was the name of the city in which Abram lived? What do you know concerning the Chaldeans? Why did the wicked try to kill Abram? How was Abram's life preserved? What did the Lord say to Abram at this time? How have all the people of the earth been blessed through Abram? What caused the quarrel between Lot's herdmen and Abram's herdmen? What offer did Abram make Lot? What does this show? What was Lot's choice? Where did Lot finally settle? What do you know concerning the people of Sodom and Gomorrah? What promise did the Lord make to Abram after Lot's departure? What promise is made to those who seek first the Kingdom of God?

Third Sunday, March 19, 1922

Lesson 8. The Lord's Promise to Abram

Genesis 14, 15.

"Be thou faithful unto death, and I will give thee a crown of life." (Rev. 2:10.)

I. "The Mountain and the Plain."

1. Abraham lives on the Mountains of Canaan.
2. He grows daily in God's favor.
3. Lot settles in Sodom.

Questions: Name two of the five cities in the plain of Jordan in the days of Abram and Lot. In which of these cities did Lot live? Where did Abram live? What happened to the people of Sodom? How were Lot and his people rescued from the Chaldeans? What lesson may we learn from Lot? Who was Melchizedek? What did Abram give to him? Why do the Latter-day Saints pay tithing? Tell some of the purposes for which tithing is used? What glorious promise did the Lord make to Abram? How was the promise fulfilled? What promise has the Lord made to those who remain true and faithful to the end?

Fourth Sunday, March 26

Lesson 9. How a Little Boy was Saved From Death

Genesis 16, 17; 18:1-15; 21:1-21.

"The eyes of the Lord are upon the righteous, and His ears are open unto their cry." (Psalms 34:15.)

I. Sarai's Sacrifice.

1. Abram and Sarai childless.
2. Sarai gives her maid Hagar to Abram, to be his wife.

- II. Sarai and Hagar Quarrel.
 1. Hagar wounds Sarai's feelings.
 2. Sarai is unkind to Hagar.
 3. Hagar decides to return to her own people.
- III. Hagar Visited by an Angel.
 1. Hagar leaves Abram and Sarai, and starts for Egypt.
 2. She stops to rest beside a spring in the desert.
 3. She is visited by an angel.
 4. The heavenly messenger tells her to return to Abram and Sarai.
 5. Hagar is promised a son.
 6. Hagar returns to Abram and Sarai.
 7. Promise made by the angel fulfilled.
- IV. Abram and Sarai Each Receive a New Name.
 1. The Lord appears to Abram.
 2. The Lord's promise to Abram—that he shall be the father of many nations.
 3. Abram's name changed to Abraham.
 4. Sarai's name changed to Sarah.
- V. Angels Bring Glad Tidings to Abraham and Sarah.
 1. Three angels visit Abraham.
 2. Abraham entertains the heavenly messengers.
 3. The angel's promise to Abraham and Sarah.
 4. Fulfilment of the promise.
- VI. Hagar and Ishmael.
 1. Ishmael unkind to Isaac.
 2. Sarah requests Abraham to send Hagar and Ishmael away.
 3. The Lord tells Abraham to comply with Sarah's wish.
- VII. Hagar and Ishmael in the Wilderness.
 1. Abraham advises Hagar to return to her own people.
 2. Hagar and her son start for Egypt.
 3. Hagar loses her way.
 4. Terrible experience in the wilderness.
- VIII. Saved by an Angel.
 1. Hagar hears the voice of the Lord.
 2. The Lord's promise concerning Ishmael.
 3. Ishmael's life saved.
 4. Ishmael's descendants.

Questions: What was the name of Sarai's maid? From what land did Hagar come? What sacrifice did Sarah make? What happened a short time afterward? What did Hagar do? What happened while Hagar was resting beside the spring? What did the angel tell Hagar to do. What promise did he make her? What does the name Ishmael mean? What were the new names which the

Lord gave to Abram and Sarai? What promise did one of the angels make to Abraham and Sarah? What was the name of Sarah's son? How did Ishmael treat Isaac? What did Sarah request Abraham to do? What happened to Hagar and Ishmael in the desert? What promise concerning Ishmael did the angel make to Hagar? Who are Ishmael's descendants?

Fourth Year—Lives of the Ancient Apostles

WORK FOR MARCH

First Sunday, March 5, 1922

Uniform Fast Day lesson

The subject for the Uniform Fast Day lesson for March is, "Why Do I Believe That Faith is Essential to Salvation." Teachers are invited to read the discussion of the subject which appears on page 25 of this issue. Be sure to make proper assignment of the lesson.

Second Sunday, March 12, 1922

Lesson 7. A Marvelous Manifestation

Text: Matt. 17:1-21; Mark 9:2-10.

Aim: A testimony of the truth of the Gospel may be strengthened in many ways, but it cannot be obtained without purity and sincerity.

- I. On Mt. Hermon.
 1. The Holy Mount.
 - a. Location and splendor.
 2. Lessons in self-denial.
 3. Evening on the Mount.
 4. The transfiguration.
 5. Moses and Elias.
 6. Effect upon the three Disciples.
- II. Peter's Testimony Confirmed.
 1. By miracles.
 2. By seeing heavenly beings.
 3. By inspiration.
 4. By testimony of the Father.
- III. At the Foot of Mt. Hermon.
 1. The afflicted boy.
 2. The Apostles baffled.
 3. The evil spirit rebuked.
 4. A contrast.

Note 1. The Transfiguration.

"His prayers received a splendid answer in the Transfiguration. That glorious scene took place in the middle of the year of opposition, just before He-

quitted Galilee and set forth on the journey of doom. It was intended partly for the sake of the three disciples who accompanied Him to the mountain-top, to strengthen their faith and make them fit to strengthen their brethren. But it was chiefly intended for Himself. It was a great gift of His Father, an acknowledgment of His faithfulness, up to this point, and a preparation for what lay before Him. It was about the desire He was to accomplish at Jerusalem. He conversed with His predecessors, Moses and Elias, who could thoroughly sympathize with Him, and whose work His death was to fulfil."—Life of Christ (Stalker.)

Illustrative: "A Wonderful Testimony."

See Juvenile for November, 1921.

Application: Develop with the children the meaning of self-denial and its application to their lives. Through questions develop the children's idea of testimony and inspiration, and how it may be strengthened and confirmed by work in the Church organizations.

Third Sunday, March 19, 1922

Lesson 8. Lessons in True Leadership

Text: Matt. 17, 24-27; 18, 21-35; 24-26; Luke 18:18-30.

Aim: The true leader is he who renders the greatest kindness and the best service to his fellowmen.

- I. A comparison.
 - a. "From whom kings of earth receive tribute."
 - b. So children of Father should be free.
2. Why paid.
3. How obtained.
- II. A Lesson in Forgiveness.
 1. Peter's question.
 - a. By what prompted.
 2. The unmerciful debtor.
- III. The Rich Young Ruler.
 1. The reward of sacrifice.
 2. Necessity of humility.
- IV. The Barren Fig Tree.
 1. Why cursed.
 - a. Effect upon Peter.
 2. Power of faith.
 3. Necessity of keeping commandments.

Note 2. The Tribute Money.

"While the circumstances of the finding of the stater in the fish are not detailed, and the actual accomplishment of the miracle is not positively recorded, we cannot doubt that what Jesus had promised was realized, as otherwise there would appear no reason for introducing

the incident into the Gospel narrative. The miracle is without a parallel or even a remotely analogous instance. We need not assume that the stater was other than an ordinary coin that had fallen into the water, nor that it had been taken by the fish in an unusual way. Nevertheless, the knowledge that there was in the lake a fish having a coin in its gullet, that the coin was of the denomination specified, and that that particular fish would rise, and be the first to rise to Peter's hook, is as incomprehensible to man's finite understanding as are the means by which any of Christ's miracles were wrought. The Lord Jesus held and holds dominion over the earth, the sea, and all that in them is, for by His word and power were they made."—Jesus the Christ. (Talmage.)

Illustration: Teachers may tell a short story of the life of one of the Presidents of the Church or the nation.

Application: Develop through questions the characteristics of honor, forgiveness, sacrifice and faith, shown in the lesson as desirable traits in a true leader.

Note 3. The Barren Fig Tree.

"The blighting of the barren fig tree is regarded by man as unique among the recorded miracles of Christ, from the fact that while all the others were wrought for relief, blessing, and beneficent purposes generally, this one appears as an act of judgment and destructive execution. Nevertheless, in this miracle the Lord's purpose is not hidden; and the result, while fatal to a tree, is of lasting blessing to all who would earn and profit by the words of God. If no more has been accomplished by the miracle than the presenting of so impressive an object lesson for the instructions that followed, that smitten tree has proved of greater service to humanity than have all the fig orchards of Bethphage. To the apostles the act was another and an indisputable proof of the Lord's power over nature, His control of natural forces and all material things, his jurisdiction over life and death."—Jesus the Christ. (Talmage.)

Fourth Sunday, March 26, 1922

Lesson 9. On the Night of the Betrayal

Text: Matt. 28, Mark 14; Luke 22-23.

Aim: True greatness is shown in doing right when temptation is strongest; yielding to wrong always brings sorrow.

- I. The Last Supper.
 1. Peter and John's commission.
 2. The upper room.

3. Christ's desire for the meeting.
 - a. Reason.
4. Jesus washes feet of disciples.
 - a. Peter's protest.
5. The betrayer.
- II. Loyalty as Peter Felt It.
 1. A new commandment.
 2. Peter's assurance of devotion.
 3. Christ's admonition and prophecy.
- III. Gethsemane.
 1. Christ's agony in the garden.
 - a. "Not my will but Thine."
 2. The Disciples' showing.
 3. The betrayal.
 - a. Peter's defense.
 - b. Peter's lesson.
- IV. Loyalty as Peter Acted It.
 1. His sleeping.
 2. His warning.
 3. His denial.
 4. His sorrow.

Illustrative: "It's easy enough to be pleasant when life flows by like a song," etc.

Application: What opportunities come to us to defend the right?

Note 4. The Last Supper.

"At last the end drew very near. The Thursday evening arrived, when in every house in Jerusalem the Passover was eaten. Jesus also, with the Twelve, sat down to eat it. He knew that it was His last night on earth, and that this was his farewell meeting with his own. Happily there has been preserved to us a full account of it, with which every Christian mind is familiar. It was the greatest evening in his life. His soul overflowed in indescribable tenderness and grandeur. Some shadows, indeed, fell across his Spirit in the earlier hours of the evening, but they soon passed; and throughout the scenes of the washing of the disciples' feet, the eating of the Passover, the institution of the Lord's Supper, the farewell address, and the great high-priestly prayer, the whole glory of his character shone out."—Life of Christ, (Stalker.)

Tell Them You Love Them

By Lydia D. Alder

'Tis well sometimes to stop amid life's whirl,
 And scan the web and woof of what we weave—
 A moment spare to think of those we love—
 Take time a tender sentiment to breathe.

How can they know they precious are, and dear,
 If love's assurance never tells them so?
 Life's burdens may be borne through darkest days,
 If fragrant flowers along its windings grow.

A friendly spirit quickly is discerned—
 If we an eye averted chance to see.
 Or glance indifferent as one goes by—
 A cold hand seems to clutch us suddenly.

Then let not life a waste or desert be.
 Nor wither like to grasses on the sand;
 Or fading flowers that droop and quickly die,
 For want of moisture from some gentle hand.

'Tis not that love to us a stranger is,
 Or that we spurn its off'rings day by day;
 'Tis that we thoughtless are, forget to speak—
 The present absorbed by the far away.

Then wait not till the heart is stilled by death,
 The eye is closed and passive lies the hand;
 Caresses, useless then, love, though expressed—
 Tell them you love them while they understand.



PRIMARY DEPARTMENT



*Chas. B. Felt, chairman; Frank K. Seegmiller; assisted by Florence S. Horne,
Bessie F. Foster and Mabel Cook*

LESSONS FOR MARCH, 1922

First Sunday, March 5, 1921

Uniform Fast Day Lesson

Subject: Why do I believe that faith is essential to salvation?

Reference: Superintendents' Department of this number of the Juvenile.

Aim: If I have faith in God, he will bless me and save me in his kingdom.

Lesson Statement: Three weeks ago we had a beautiful story in our class. We told about Jesus raising a little dead girl to life. Whose little girl was she? Yes, the daughter of Jairus. While Jesus was going to her fathers' house somebody met Jesus and the father said, "Thy daughters is dead: Why troublest thou the master, any further?" But Jesus didn't feel that way. He said, "Be not afraid. Only believe." Then he went into the house and said to the girl, "Arise." She arose from the dead and walked. By what power did Jesus do this? That's right. By the power of faith.

Have any of you ever seen the sick healed by the power of faith? I will tell you of an instance. When I was a child, living at home with my father we had a little baby come to our house. One night about 2 o'clock in the morning it was taken very sick with cramps. Mother did everything she could for it, but it got worse and worse. Father was a good man who had faith in God. He laid his hands on the baby's head and prayed for it. Heavenly Father heard his prayer. Just as soon as he was through, the baby stopped crying and fell to sleep on its little pillow.

Why was it that the baby was made well so soon? Can you tell me of an incident somewhat like this?

Lesson 20. The Sower

Text: Matt. 13:1-23; Mark 4:1-20; Luke 8:1-15.

Aim: The Lord requires that we be doers of the word, not only hearers.

Memory Gem: "Whatsoever a man sows that shall he also reap.

Pictures: Christ Teaching from a Boat (Hofmann); The Sower (Millet)

Outline:

- I. Jesus teaching from a boat.
 - a. The multitude.
 - b. The parable.

II. His Teaching to the Disciples.

- a. Their questions.
- b. His explanation of the parable.

Second Sunday, March 12, 1921

Lesson 21: Feeding the Five Thousand

Text: Matt. 14:13-21; John 6:1-14; Mark 6:32-44; Luke 9:10-17.

Reference: Weed, chapters 34, and 35.
Aim: The Lord's care is shown in temporal things as well as in spiritual.

Memory Gem: "Then he took the five loaves and the two fishes and looking up to heaven he blessed and brake."

Picture: Feeding the Multitude (Murrillo.)

Outline:

- I. The multitude.
 - a. Jesus in a lonely place.
 - b. Multitude follows him.
 - c. He heals the sick.
 - d. He washes the people (Mark 6:34.)
- II. The Miracle.
 - a. The apostles' request.
 - b. Jesus's commands.
 - c. Feeding the multitude.
- III. Divinity of Jesus.
 - a. Recognized by the multitude.
 - b. Desire to make him king.

Third Sunday, March 19, 1921:

Lesson 22: The Good Samaritan

Text: Luke 10:25-37.

Reference: Weed, chapter 42.

Aim: In order to gain eternal life we should love and assist our fellow-men.

Memory Gem: "Thou shalt love thy neighbor as thyself."

Picture: The Good Samaritan (Siem-enroth.)

Outline:

- I. The Conversation.
 - a. The lawyer's question.
 - b. Jesus's answer.
 - c. Who is thy neighbor?
- II. The Parable.
 - a. The road and the robbery.
 - b. The priest.
 - c. The Levite.
 - d. The good Samaritan.
- III. The Conversation.
 - a. Jesus's inquiry.
 - b. The lawyer's answer.
 - c. Go and do thou likewise.

Fourth Sunday, March 26, 1921

Lesson 23: Walking on the Water.

Text: Matt. 14:22-33.

Reference: Weed, chapter 36.

Aim: All things are possible to him that believeth.

Memory Gem: "O thou of little faith, wherefore did'st thou doubt?"

Picture: Christ Walking on the Water." (Plockhorst.)

Outline:

- I. Apostles on the Sea.
 - a. The storm.
 - b. Jesus goes to them.
- II. Peter Walks on the Sea.
 - a. Peter's request.
 - b. His fear.
 - c. Jesus's reply.
- III. The People Worship Him.
 - a. Of a truth thou art the Son of God.



KINDERGARTEN DEPARTMENT



Wm. A. Morton, Chairman; Charles J. Ross; assisted by Ina Johnson and Blanche Love

Second Year

LESSONS FOR MARCH

First Sunday, March 5, 1922

Subject: "Christ Feeding the Five Thousand."

Text: Matt. 14:13-21. Mark 6:30-44. Luke 9:10-18. John 6:1-13. Sunday morning in the Kindergarten, Second Year.

Helps: "Jesus the Christ"—Talmage, pp. 332-335.

Weed's Life of Christ, pp. 172-177.

Aim: Those who earnestly strive to help others receive God's blessings.

1. Opening.

- a. Gathering of wraps—quiet music.
- b. Song practice, "Jesus Bids Us Shine." Deseret Sunday School Song Book, page 183.

Note: So few teachers are making use of this splendid opportunity of teaching new songs and reviewing old ones.

Dear Sisters: We are excused from the song practice in the general assembly of the Sunday School. We have been requested by the General Board to use this period of time in our class to teach the children our Sunday School songs. Let us feel to work in harmony by doing our part in following this suggestion.

- c. Song or hymn. Teacher's choice.
- d. Prayer. Create atmosphere of thankfulness for the coming of spring with the beauties in the new life about us.
- e. Hymn or song. "Nature's Awakening"—Patty Hill, page 37.
- f. Rest exercise:
Dramatize the above song, letting

children choose the flower which they would like to represent.

II. Group Work.

a. Memory Gem.

"'Tis God, our Heavenly Father,
Who makes each little seed,
And puts away within it
The tiny plant we need."

b. Lesson.

1. Approach.

Lead the children to know of our missionaries who go away to preach the Gospel. Sometimes they have no house or meeting house in which they may meet, but must preach to the people from the street. Many people are anxious to learn and follow them that they may ask questions. Jesus also taught the people, often speaking to them out of doors. Show pictures of Jesus preaching and healing.

2. Jesus Preaches.

- a. Many are anxious to hear him.
- b. The sick desire to be healed.

3. On the Mountain.

- a. The great number of people.
- b. The people stay until the evening.
- c. Jesus is tired.
- d. People are tired and hungry far from their homes.

4. Jesus Feeds the People.

- a. His helpers.
- b. The lad with five loaves and two fishes.

5. Blessing the food.

- a. Many are fed.
- b. The amount left.
- c. People return to their homes satisfied.

III. Closing.

- a. Passing wraps.
- b. Song—"Count Your Blessings."
- c. Benediction.

Second Sunday, March 12, 1922

Second Year Outline. Lesson 45

Subject: "The Raising of the Daughter of Jairus."

Text: Matt. 9:18, 19, 23-26. Mark 5:22-24 35-43.

Sunday Morning in the Kindergarten.

Helps: "Jesus the Christ," pp. 313-315; Weed's Life of Christ, Chapter 31.

Aim: We must have faith in Jesus in order to obtain his blessings.

I. Opening.

- a. Gathering of wraps.
- b. Song practice—same as previous Sunday.
- c. Hymn. "Father of All."
- d. Prayer. Lead the children to remember those who are ill in asking our heavenly Father to bless them. Teacher offer prayer, having children repeat in concert.
- e. Song. Children's choice.
- f. Rest exercise.

In my little garden bed
Raked so nicely over,
First the tiny seeds I sow
Then with soft earth cover:
Smiling down the great round sun
Shines upon it often:
Little raindrops pattering down
Help the seeds to soften.
Soon the little plant awakes,
Down the roots go creeping,
Up it lifts its tiny head
Through the brown (mould)
earth peeping,
Higher and higher still it grows
Through the summer hours;
Till some happy day the buds
Open into flowers.

II. Group Work.

- a. Gem. Review last Sunday's work.
- b. Approach to lesson.
Talk of happy homes with brothers and sisters. How would we feel if they were ill? Whom would we send for and what would they do?
- c. Lesson.
1. Jairus' Happy Home.
 - a. A far off country from here.
 - b. His little daughter.
 - c. Everyone in the household loves the child.
2. Sadness enters the home.
 - a. Daughter is ill.
 - b. Send for doctors.
 - c. Servants are concerned.

d. Daughter is dying.

c. Jairus seeks Jesus.

3. Jairus finds Jesus.

a. Talks with him.

b. They return.

c. Weeping servants tell them the child is dead.

4. Jesus enters home.

a. Takes the child's hand and blesses her.

b. She returns to life.

5. Jairus and family are happy.

a. They thank Jesus.

d. Application: How many have been sick or have seen others ill and have seen them administered to by the elders? Try to learn of the children's belief and establish with them faith in the Priesthood.

Third Sunday, March 19, 1922

Lesson 46. Second Year Outline

Subject: Jesus and the children.

Text: Matt. 19, 19-15. Mark 10:13-16. Luke 18:15-17.

Sunday Morning in the Kindergarten.

Helps: "Jesus the Christ" and Weed's Life of Christ.

Aim: The pure in heart shall see God.

I. Opening.

- a. Gathering of wraps.
- b. Song practice. Review.
- c. Greeting song. Children's choice.
- d. Prayer.
- e. Song, "Jesus Wants Me for a Sunbeam."
- f. Rest exercise. Review those suggested for the month or choose one which you think will be suitable for your class.

II. Group Work.

- a. Memory Gem. Review.
- b. Approach to lesson.
1. Show picture of Jesus Blessing Little Children, letting them tell the story with you.
- c. Lesson.
1. Jesus loved by everyone.
 - a. What he did for the people.
 - b. His great love for them.
2. The blessing of the children.
 - a. His love for children.
 - b. Their love for him.
 - c. Children want to be like him.
 - f. We hope to see him some day if we are good.
3. Jesus speaks to disciples.
 - a. "Verily I say unto you, whosoever shall not receive the Kingdom of God as a little child shall not enter therein." Explain and have children repeat, "Suffer little children to come unto me," etc.

4. At the close of lesson have teachers sing "I Think When I Read the Sweet Story of Old."

III. Closing.

- a. Passing of wraps.
- b. Song. "Jesus Once was a Little Child."
- c. Benediction.

Fourth Sunday, March 26, 1922

This Sunday may be a picture review of the month's lesson work. Teachers, plan your program that you may review your class and prepare them for the April work which will lead up to the Easter Thought.

The Reckoning

"Well, dad," said Merton Holt, as he came into his father's office, "I've about decided to take that position with the U. P. C. bond house."

"I'm sorry to hear that, my boy," said the older man. "You know, as well as I, that the house isn't straight. It will float any stock or bond it can lay hold of if it thinks it can get rid of it on the public."

"Well, but the public should have its eyeteeth cut by this time. If it hasn't, it isn't the fault of the bond house that all stocks and bonds aren't safe, and, besides, the U. P. C. puts out some safe things."

"Yes," replied Mr. Holt, "enough safe stuff to fatten on the other stuff. No house can long do business on a stock entirely rotten. It's the good stuff that wins them confidence enough to float the other kind."

"Well, but look here, dad, I've been with my old firm for six years, and it's so fussily conservative about the issues it takes that houses like the U. P. C. are simply walking away from it. A man has to live. I'm going to get on the band-wagon, not shout at it as it goes by. Money counts. If you have money, you're all right, no matter who kicks at your method. They'll soon forget that."

"I've heard that sort of talk before, my boy. It's as old as business. I suppose Judas argued that way when he sold out his Master. But you'll find the world has a longer memory than you think. That isn't what I want to remind you of, though. It's needless to say that crookedness proves a boomerang sooner or later, even as

a business game. What I want to say goes deeper than all that.

"If you can tie yourself up in cold blood to that sort of proposition, then, of course, there's nothing to say, except that I'm ashamed of you. But I believe there's better than that in you, something that would never let you be contented, no matter how much money you might make by sharp practices, something that you couldn't look square in the face when you sold a worthless block of stock, something that would spoil your money-made success for you if you won it crookedly.

"There are many persons who pawn all their soul's furniture for a few thousand dollars, and live in an empty chamber. The money seems immediate, and the other values far off and ephemeral. But they're the real ones in the long run. Judas found it so, and hanged himself. I don't imagine he ever thought thirty pieces of silver could look so small—until after he had sold himself. But it's always the same: the reward of dishonor never looks so pitifully mean until you compare it with the thing you have betrayed. You may be sure Benedict Arnold found it out when he sold out his country. There's nothing in the world worth doing wrong for. But you young fellows can't believe it till some day you find yourselves staring pitifully at the few pieces of silver in your palm.

"That's all I've got to say," said the father, turning to his desk.

"It's enough," replied the boy. "I stay with the old firm, if I starve!"—*Youth's Companion*.



Footprints

It had been a rainy week, and James and Mary Allen had not been out of doors to play for three whole days.

Mr. Allen owned a large sawmill, which was located just a short distance from their home. Very often, when the weather was stormy, the children were permitted to go there with some of their little friends and play in the sawdust. They had been teasing to go there these wet days, but William, a trusty old workman, who was always on hand to look after them, was away for a few days, so they were not allowed to go.

Mrs. Allen was leaving home for the afternoon, and the children were saying, "Goodby," when James called after her: "Oh, mama, may we go over to the mill and play this afternoon? Please let us; we have such fun."

"No, children," said mother; "you may go over to Mabel's, or have Mabel here to play with you, but mother does not want you to go to the mill."

"All right," they cried, and scampered off.

Very soon they grew restless, and James, the older of the two, said: "Oh, I wish we could go to the mill for a little while. Mama is only afraid we will get hurt, and we'll be awful careful; we won't stay long, and she will never know it."

"But mama told us not to go," said little Mary.

"That's all right," said James; "she'll never know it, and she wouldn't care, anyhow."

On went the hats and coats, and away to the mill they ran. Such fun as they had, and how quickly the time passed. James began to feel uneasy for fear mama should return first, so

they started for home, and went directly up to the nursery.

When mama came home, she hastened upstairs to find the children. On the hall carpet and stairs she noticed bits of something, and, looking closely, she discovered little footprints outlined in sawdust. Going to the nursery, she found them surrounded with their books, toys and dolls, as happy as could be. Very soon the bell rang for dinner, and the toys were laid aside for another day.

Eight o'clock soon came, and the children, as well as mother, were ready for their usual bedtime visit and story.

"I am wondering," said mother, "if you have ever seen a footprint, and know what it is."

"Oh, yes," said James; "it is the mark your foot makes when you walk."

"That is right, my dear, and I am going to tell you a story about footprints."

"When I came home this afternoon, I looked in every room downstairs for the children, but did not find them; then I started upstairs, and on the hall carpet and stairs I found many little footprints of sawdust, and I followed them right up to the nursery door, and there I found my little ones. Can you tell mother the story of those footprints?"

"Yes, mother," said James; "I took Mary and went over to the mill to play. I am so sorry."

"I, too, am sorry that you disobeyed me," said mother. "You were disobedient just the same, even though your footprints had not told the story. I will give you a little verse that I hope will help you to remember the story of the footprints:

"Be sure your sin will find you out."—*Waterlily*.



Something to Color

"A NEW YEAR'S RESOLUTION."

By J. A. Bywater.

Here is a little girl with pencil and paper. She has left her play long enough to write down all the good things she intends to do during the New Year.

Have you made out your list of the many good things you are going to do, to help father and mother and be kind to everyone?

Paint the wall light green, the plant stock and leaves a darker green, jar dark brown, and the doll and blocks with some very bright colors.

Mother Knows Best

By William Henry Peterson

This is a story about forgetfulness.

Do you ever forget anything? When your mamma tells you to hang your clothes away, feed the cows, get some coal or give baby brother a drink of milk, do you ever forget and do something else? Ethel and Ralph forgot. This is the story of how it happened. Mrs. Anderson warned her children about going into the barn-yard. She knew the danger—but I must start from the beginning.

Ethel and Ralph Anderson lived on a big farm. In the farm yard were great work horses, standing with their heads over the fence; fine milch cows slowly chewing their cuds, strutting turkeys, cackling geese, and clucking hens. The hens were watched over by a proud Leghorn rooster. Have you ever seen a White Leghorn rooster? He is conceit from the point of his strong beak to the end of his sweeping tail. Like the kaiser, he wants everything his own way. If he doesn't get it, he is ready to fight. No wonder Mrs. Anderson didn't want the children to go into the barn-yard.

"Shucks!" you think, "how can he fight? He hasn't a bayonet, a rifle, or a cannon." He hasn't, but he is very well armed, however. When his sharp little eye begins to flash and his feathers to fluff, beware! That beak of his is harder than the hardest switch, and his spurs are as sharp as darning needles.

Mrs. Anderson had a big day's sewing to do. There was a pair of overalls for Ralph and a little butterfly apron for Ethel to make. After breakfast she called her children to her and said: "Now, children, to-day mamma has a great deal of sewing to do. You must be good, play without quarreling, and mind, do not go into the barn-yard. If the gate is opened, the chickens will get out and scratch up

our garden, which papa has planted with so much care.

"If we close the gate, may we?" pleaded Ethel, who liked very much to sail boats on a big watering trough.

"You have plenty of room to play," answered mamma. "See what a big field we have! Besides it is not safe in the barn-yard."

"We'll play in the sandbox," said Ralph.

"All right," agreed Ethel, but she stopped in the door, while Ralph scampered away, hat in hand.

"What is it?" asked mamma.

Ethel swallowed as if her mouth had been watering, looked shyly at the pantry and then said, "May we have a raisin cookie?"

"Certainly you may," answered mamma, giving her little girl a handful of cookies and a kiss besides. Divide with Ralph," called mamma, but Ethel did not hear. She was a free-hearted girl, however, and eagerly shared her cookies with her brother.

What a good time the children had playing in the sand. They heaped it into piles, made railroad tracks, dug dungeons and put grasshoppers in them for prisoners, and last of all, they made a fence of sticks and strings. This was their pasture.

"You be the horse," cried Ethel.

Ralph stepped inside the little fence, dropped on his hands and knees, and pretended to be eating grass. While he was eating, Ethel made a bridle of a stick and a string. To make her bridle was one thing, but to catch her horse was another. Ralph was pretending to be a wild horse, a real wild one, one that would bite, kick, and buck. He imagined himself a broncho, meaner than a mule, and just off the range. When Ethel approached, he tried to snort, kicked up his heels, and forgetting for a moment that horses cannot run on two legs, he jumped to his feet and dashed away at full speed. Ethel could not stand to see her favorite horse get away

from her so she ran after it with all her might.

What a chase they had! Through the orchard, around the hayrake, through the swing, over the hammock, and straight for the barn-yard gate they raced. Of course the wild horse did not think about mamma's warning; neither did the pretended cowboy. Had Ethel not been such a little girl, and Ralph such a little boy, they would have remembered mamma's words.

In a moment the deed was done. Up went the catch, open flew the door, and in rushed the prancing horse! Ethel followed. She was so busy being a cowboy that she never thought of such a thing as closing the gate until they were half way across the yard. Then both stopped, looked at each other, and then at the gate, as if they had thought of it at the same time. They took a step towards the gate, but stopped still in fear. Neither dared to go nearer. There, in front of them, stood that hard headed rooster, all armed for battle.

"Why didn't you shut the gate?" screamed Ethel.

Ralph looked disgusted. "Why didn't you, you were the last one through?"

"Yes, but you opened it," retorted Ethel.

Here the children's quarrel was cut short. Something dreadful was about to happen. They were in the very danger their mamma had warned them of.

"Mamma! mamma!" cried Ethel in fright.

Mamma was busily engaged in sewing. She was not thinking of any trouble at all. Her mind was on her sewing. As she sang softly to herself, she was startled by a terrible noise in the barn-yard. The turkeys were gobbling, the geese squawking, and the hens cackling!

"It's that hawk. It's after my spring chickens again," thought mam-

ma. She left her work and hurried to the door. There was no hawk to be seen, but from the barn-yard gate rushed Ethel. She was screaming at the top of her voice, and holding her nose. It took mamma only a few moments to see what was wrong. Ethel's nose was bleeding. Mamma stopped the bleeding and then wanted to know how it happened.

Ethel was excited and nervous. After several sobs she managed to say: "It—it was——Ra—Ra—Ralph's f—f—fault."

Mamma did not stop for any explanations. She went in search of Ralph. When Ralph who had been hiding behind the lilac bush, heard his mother call, he timidly answered.

"How did you hurt your sister?" demanded his mamma.

"I did not hurt her," was Ralph's determined answer.

Mamma looked at her son in doubt and then said, "Who did then?"

"We saw the rooster coming after us. I threw a cookie at it. The cookie went as straight as straight. It hit the old rooster square on the head. He stuck his wings down just like this." Here Ralph stuck his arm down stiff. "Then it gave a jump, and picked Ethel right on the nose."

"Well, well," said mamma, as she put one arm around Ethel and the other around Ralph, "help me close the gate and then try to remember what I tell you after this."

Brave Dog Saves a Life

My dear little brothers and sisters,

I am going to tell you about a wonderful thing which happened not far from here, yesterday. A man and his little six-year-old daughter were driving to town in a buggy. They had a dog named Teannie, who was also in the buggy. On the way they met a boy with an ice-cream cart. The little girl said she would like some ice-cream, so her papa got out of the

buggy to get her some. Then, what do you think happened? The pony got frightened at something and ran away. The dog caught hold of the little girl and held her down on the seat. A little later the dog seemed to know that something was going to happen, for he picked the little girl up by the dress and jumped out of the buggy with her. She was not hurt in the least. At that moment the pony fell. Had the little girl been in the buggy at the time, she would, no doubt, have been thrown out, and perhaps badly hurt, if not killed. I think that Teannie is a very wise dog. Don't you?

Your friend and brother,
WILLIAM A. MORTON.

The Forgotten Lunch

For the first time since he had started to kindergarten, Gordon had forgotten his lunch. He had left it all ready in one corner of the veranda while he ran a short errand for grandma, and then had run off without it because he was afraid he might be late.

So lunch time came, and, while all the other children opened their baskets, Gordon sat still and longed for the one he had left behind him.

Miss May smiled sweetly as she said: "Children, wouldn't it be nice to eat our lunch out of doors this morning? I know it would taste much nicer if we ate out under that big tree."

Gordon gulped hard. Why, of course it would. He felt almost tempted to ask if he might run home for his lunch, but he followed the other little boys out into the sunshine without a word.

Ada noticed that Gordon was empty-handed. She pressed a cookie into his hand.

"Here," she said, "I have another one."

But before Gordon could even thank her, a cry arose among the children.

"Oh-h-h-h! Look at the dog."

Gordon looked, and then rubbed his eyes in astonishment. Why, it was his dog, Jip, and in his mouth was the forgotten lunch-basket. Jip laid it at Gordon's feet, wagging his tail as if to say: "Here is your lunch, little master. You wanted it, didn't you?"

Gordon gave his dog a big hug.

"Jip is a clever dog, Miss May," he cried. "He carries daddy's mail, an' his slippers, an' lots of things. But," he added quaintly, "it's the first time he's carried my lunch to me."

All through lunch-hour Jip stayed with the children, and Gordon gave him a goodly share from his basket.—
The Child's Own.

Ring out the Old, Ring in the New

By Mrs. Ida A. Alldredge.

Hush! the good old year is dying,

The final rest draws near

As the midnight hours are crowding

Around the shrouded bier.

Her days of pleasant sunshine,

Her nights of moonlight cheer

Have left us now forever—

Farewell, Oh dear old year!

She brought us many pleasures

To cheer us on our way,

And we regret the parting

With our old friend today.

Ring out the old year gently,

For lo, her work is done,

And she must go forever

Ere the rising of the sun.

Then through the solemn stillness

The bells ring loud and clear,

To herald in another guest—

The happy, bright, New Year.

Upon her brow she carries

A crown of priceless worth—

The hopes and high ideals

That nations bring to birth.

The whole world pays her homage,

She holds within her hand

The destinies of one and all

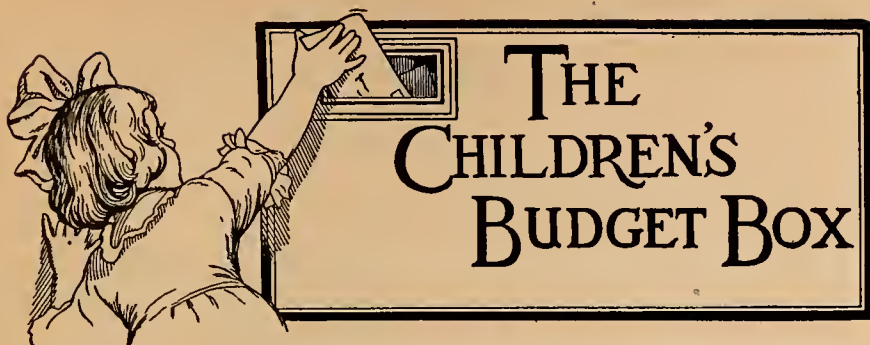
On sea and on the land.

So welcome in the bright New Year:

May she bring peace and joy

Unto the youth of Zion fair

To every girl and boy.



The Budget Box is written entirely by children under seventeen years of age. To encourage them, the "Juvenile Instructor" offers book prizes for the following:
 Best original verses of not to exceed twenty lines.
 Best original stories of not to exceed three hundred words.
 Best amateur photographs, any size.
 Best original drawings, black and white.

Every contribution must bear the name, age and address of the sender, and must be endorsed by teacher, parent or guardian as original.

Verses or stories should be written on one side of the paper only. Drawings must be in black and white and on plain white paper, and must not be folded.

Address: The Children's Budget Box, "Juvenile Instructor," 47 East South Temple Street, Salt Lake City, Utah.

Answers to Prayers

When my great grandfather married, he was using tobacco. He did not know that it was wrong, but he tried to quit because he thought his family needed the money.

Whenever he tried to quit he would suffer terribly. His wife couldn't stand to see him suffer and she would tempt him to use it so he always went back to tobacco.

When he joined the Church they told him it was wrong to use tobacco. He said to himself: "I will quit it for the Church's sake, but oh, how I shall have to suffer."

He went to the Lord and prayed that he might be able to leave tobacco alone. He was soon using no tobacco whatever, and he never suffered from it any more.

When my grandfather married he also used tobacco. My grandmother couldn't stand even a whiff of it.

At last she prayed to the Lord and asked him to make it so that grandfather could not stand it either.

It wasn't long before he quit. He would try to smoke but it always strangled him so my grandmother's prayer was answered.

Erma Newman,
 Age 14.
 Riby, Idaho,
 Route No. 2.

The Brook

Babble, babble, little brooks,
 As you glide through shady nooks,
 Bringing water from afar,
 Clear and pure where e'er you are.

How I love to watch you glide
 Down along the mountain side,
 Falling over rocks and sand,
 Going to another land.

Viola Lee,
 Age 13.
 Rigby, Idaho,
 R. F. D. No. 2.

Faith

Early in the spring of 1872 there was a family by the name of Thomson who moved to the banks of the

Mississippi River. There were three children and the mother, two girls and one boy. The girls names were Nellie and Mary. Nellie was twelve and Mary ten, and both were very good girls. The boy's name was Tom. He was thirteen and was a good boy and worked hard to take care of his mother and sisters because they did not have any father. He had died on the way out to the Mississippi River.

This family was very poor and they had hardly enough to eat so Tom went way up on a mountain near their home and prayed to God and asked him to send them some blessing so they would not starve, and that they might have a big harvest. Tom's prayer was answered. The next day two U. S. men came and asked Tom if he would take a lookout job. This Tom did. The next fall they had a very big crop and when they were busy getting it stored away the men came again and they saw how well Tom had tended his work, so they gave him a much better job.

This is one result of having lots of faith in our Lord.

Lavora Miller,
Miami, Arizona,
Box 266.

Age 13.

The Scene from the Dugway

We had gotten half way down the Fishlake Dugway, when our brake broke. We got out of the car and walked around while father fixed the brake.

Looking up the mountain all you could see was sagebrush and a few scraggly pines here and there. But looking down into the valley I saw one of the grandest sights that I have ever seen. To the north of the valley was a reservoir, its blue water sparkling in the sun, then the silver river winding through the emerald fields and pastures with cattle drinking out of it. In the center of this tranquil scene was a quiet village, the smoke curling

out of the chimneys. To the west rose a mountain with its valleys, ravines, and green forests until it lost itself in the distance. Just then father called us from our meditation and we went on down the dugway.

Joseph Hansen,
Richfield, Utah.

Age 11.



LITTLE BROTHER

Photo by Zona Baldwin,
Age 8. 3471 S. 23rd East,
Salt Lake City.

A Wind Storm

It was a day in early June when the fields were covered with a green carpet of young grain. The weather had been favorable, so far, for a good crop, and an abundance of moisture had fallen and it was hoped by the farmers that the high winds would not prevail.

We arose one morning to find a sharp breeze blowing and by noon it had increased to a gale, and great clouds of dust went sweeping across

the country. By this time the farmers and their families were much excited. They did not know what to expect next for the country had never experienced such terrible wind and dust before. The cattle sought shelter, too, for they could not live exposed to the storm. Some lost their way and starved to death. Even the homes and other buildings were uncomfortable inside as the dust came through the cracks, around the doors and windows, and settled on furniture, clothing and food.

After blowing all day, the wind slowly subsided and by six o'clock everything was calm and quiet, but great piles of sand lay everywhere. After investigating, the farmers found that their crops, gardens and trees had been greatly damaged.

Margaret Le Baron,
Barnwell,
Alta, Can.

The Brooklet

A merry little brooklet came dancing
along one day,
The birdies in the tree tops were singing
happy and gay,
The brooklet smiled at the birdies but
had no time to lose,
It had to hurry on its way to tell the
river its news.
At last it reached the river with its
dashing splashing spray,
But it had no time to listen what the
brooklet had to say.
It was kept so very busy with boats
sailing up and down,
So the brooklet sighed and whispered,
"Give me back my old home
town."

Edith Beckstrand,
Age 11. Meadow, Utah.

A Dream

Mrs. and Mr. Black and their little girl Helen lived in a hut by the sea. One day Helen thought she would

go over to play with a neighbor, whose name was Lily, so without asking her mother, off she went. When she got there, she knocked at the door, and who do you suppose came! Lily's mama didn't come. Lily's papa didn't come. A strange little man came. Helen was so frightened, although she knew her mother had told her never to run away, and that is what she got. The strange little man led Helen into another room, and from that into another. Helen began to cry. Then all of a sudden she thought she was in Candyland. First she saw some candy wafers. "I will take these," she thought. Next she saw some candy horses, "I wonder whose horses those are." As she walked on she saw a candy house, "I wonder who lives in there," she said. Just then a little candy girl came out. She had a checked apron on, and a sunbonnet. The little candy girl said, "You may take my house and my people home to play with if you will be very careful with us."

Helen said, "I will be as careful as I can."

"All right, you may then," she said. "And may I climb that tree and get some candy apples," Helen asked.

"Yes, you may," said the candy girl. So Helen started to climb the tree, but as she got out on the limb they were on, it broke, and Helen was falling. She woke up screaming, and it was only a dream.

Ethelyn Fleshman,
Age 9. St. John, Arizona,
Box 133.

The Swallows

For years swallows have built nests in our stable. My brother and I always watch them carry mud for building material and straw and feathers for lining. We watch for the eggs and then for the little birds. One day a boy, who doesn't like animals, knock-

ed down our nest with its baby birds, breaking the little mud house to pieces. We were afraid the young birds would die as they were not large enough to fly. But mother took a small bucket, placed the soft lining of the fallen nest into it, and we tied it where the nest had been hanging. We watched for the mother, and sure enough, she came fluttering anxiously above.

After hearing the chirp, chirp of her helpless little ones she flew into the bucket as if at home.

From that time until they were strong enough to fly she brought them food and mothered them.

Age 11. Cecil Carson,
Fairfield, Utah.

Memories

As I sat in the shadow of nightfall,
Old memories come back to me.
I heard the call of my mother,
As I sat in the old apple tree.

Memories of dear old mother,
All my secrets I fain would tell;
Memories of dear old father,
Who did his work so well.

Memories of my dear little sister,
I rocked in the old rocking chair;
Memories of my dear little brother,
With beautiful golden hair.

Memories of when I went to the
city,
And left all my dear ones behind,
To get a good education—
A soul and a heart and a mind.

And now I'm going back to my dear
ones,
Back to my dear old home,
To be with them, now forever,
So over the fields I can roam.

Age 12. Lillian Staker,
Teton, Idaho.

Winter

The winds go roaring through the air,
The sky is dark and dreary;
The leaves are flitting everywhere
And the people are far from cheery.

The white snowflakes are twirling
round,
The flowers have gone to bed.
Mother Nature is covering the icy
ground
With snowflakes in their stead.

Age 13. Clara Millward,
Grantsville, Utah,
Box 4.

Puzzle for November

SOLUTION

Eureka, Beaver, Payson, Vernal.

Winners

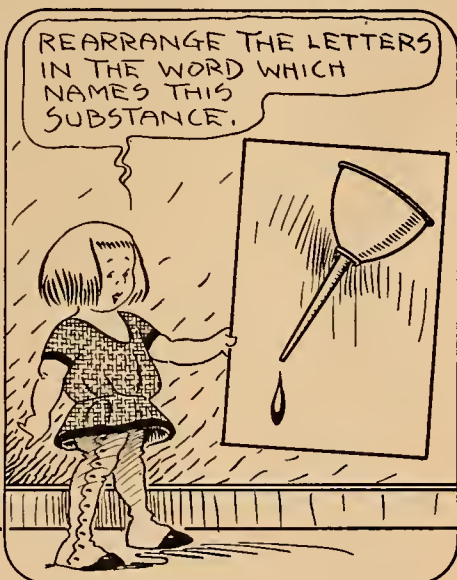
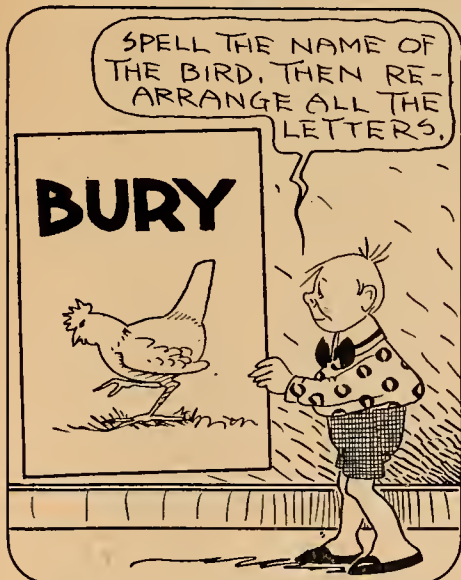
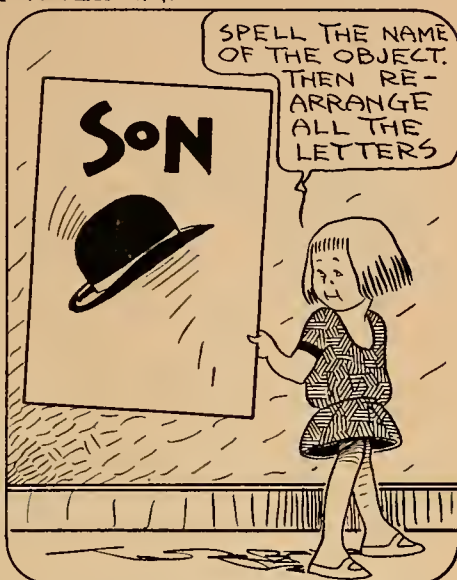
Viola Lee, Rigby, Idaho. R. F. D. No. 2.
Erma Newman, Rigby, Idaho, R. No. 2.
Vada Wilding, Rigby, Idaho, R. F. D.
2, No. 20.

Honorable Mention

Rex Bloomfield, Toadlena, New Mexico.
Ruth Coombs, Cardston, Canada.
Marguerite Davis, Hamilton, Ontario, Can.
Ivy Zephyr Dobson, Shelley, Idaho.
La Rue Dobson, Shelley, Idaho.
Howard Forsyth, Magrath, Canada.
William J. Himes, Moab, Utah.
Leroy Hendrickson, Ashton, Idaho.
Ruth M. Jenkins, Hinkley, Utah.
Clifton Kolby, Fairfield, Idaho.
Ione Meyers, Ogden, Utah.
Della Marsing, Victor, Utah.
Marvin E. Miller.
Roxey Manning, Robin, Idaho.
Norman Madsen, Silver City, Utah.
Ruth Newton, Ogden, Utah.
Leroy Poulson, Central, Idaho.
Lila Penrod, Pineyon, Arizona.
Fern Penrod Pineyon, Arizona.
Virginia Peterson, Moab, Utah.
Mark Ross, Joseph, Utah.
Derella Rasmussen, Mink Creek, Idaho.
Irene Stephens, Henefer, Utah.
Nellie Sharp, Sandy, Utah.
Virginia Wilkin, Rupert, Idaho.
Hazel Williams, Taylorsville, Utah.

TOWNS IN IDAHO















BY WALTER WELLMAN



















Prizes of books will be given to the first ten of those under 17 who correctly solve the above puzzle and send us the best article of not to exceed two hundred words, or poem not to exceed twenty lines or best amateur photo-





graph or drawing on any subject. Answers must be in by February 10th, Address Puzzle Editor, Juvenile Instructor, Room 202, L. D. S. Church Office Building, Salt Lake City, Utah.






The Wonderful Journey of Peter and Little Dog Trip 1.








 **P**PETER and his mother lived in a cunning little  under a cunning little cherry-  . Peter had a cunning little  -sister and a cunning little  whose name was Trip. Some naughty  had been teasing Trip one day when brave  ran out and chased away the  and brought Trip home and gave him a  and a nice  for a bed. So Trip loved Peter and Peter loved  and his mother and his  and they loved him and they all lived together as happy as  in a  .

Now Peter's mother kept all her  in a little black  in the  , and every time they wanted to buy a  of bread or a  of milk or a  for Peter or a  for his mother or a  for the baby, they went to the little black  and got the  to pay for it. But alas, one day a thief crept into the  and stole the black  ! Dear, dear, whatever should they do now! Peter's mother sat in the  and cried and Peter sat on the  and thought. Then Yap, yap! Up

came little  Trip. "What's the matter, little master?" he asked. "A thief has stolen the black ,

," said Peter, "and now we cannot get any  or any new clothes, because there is no  and I am too little to work." "Well, well," said . "Is there anybody to help?"

"There is my Uncle Joseph," said . "But he lives way across the big round  and I cannot go to him because I do not know the way and I am too little to go alone." Then  spun around like a  and laughed. "One good turn deserves another," said .

"You saved me from bad  , little master, and I will go across the big round  with you and find your Uncle Joseph." Then Peter clapped his  for joy, and ran into the house and told his  and she clapped her  for joy, and before you could say Jack Robinson, Peter and  had started off on their wonderful journey to find Uncle Joseph.





THE FUNNY BONE

The Open Season

Little Boy: "I saw you kiss Sis, and if you don't give me ten cents I will tell."

Young man: "Here's the dime."

Little Boy: "Thanks. That makes three dollars I've made this season."—Boy's Magazine.

In Financial Circles

A colored gentleman at a county fair had spent all his money in riotous riding on the merry-go-round. When he alighted from his last ride, his thrifty wife handed him this one:

"Now you spent yoh money, niggah, wha's you bin?"

Profits of Production

Two farmers met after church as usual and had this conversation:

"Sold your pig?"

"Yes."

"What'd ye git?"

"Thirteen dollars."

"What'd it cost to raise it?"

"Paid \$3 for the shoat, \$5 for the lumber in the pen and house and \$5 more for the feed."

"Didn't make much, did ye?"

"No, but I had the use of the pig all summer."—Honolulu Star-Bulletin.

He Got The Idea

"I taught school among my own people in the Tennessee mountains for several years after I graduated from college," a Southern lecturer says, as reported by a subscriber. "Funny things happened. Hearing a boy say 'I ain't gwine thar,' I said to him, 'That's no way to talk. Listen: I am not going there; you are not going there; he is not going there; she is not going there; we are not going there; they are not going there. Do you get the idea?' 'Yes-sur, I gits it all right. They ain't nobody gwine.'"—Outlook.

Some Baby

The following recently appeared in a Chicago newspaper's advertising columns: "If Wilbur Blank who deserted his wife and babe 20 years ago will return, said babe will knock his block off."—Legion Weekly.

Good Night Nurse

Podger (to new acquaintance)—I wonder if that fat old girl is really trying to flirt with me?

Cooler—I can easily find out by asking her; she is my wife.—Jacksonville Times-Union.

Not Stuffed That Way

Harold ran back from the lion in the museum. "Don't be afraid, dear," grandmother said; "that lion is stuffed."

"Yes," said Harold, "but perhaps he isn't stuffed so full that he couldn't find room for a little boy like me."—Our Dumb Animals.

No Irish There

Two Jews in a street car. First Jew: "I vill nefer go py Rockaway agaan fer de summer. Nothing but Irish everywhere."

Second Jew: "It's de same at Saratoga, Abey; it's alive mit Irish. I vish I could go vere dere was no Irish."

Mrs. Clancy (on the opposite seat): "Yez can both go to h—l; ye'll find no Irish there."

Wise From Experience

"Richard," said Mrs. Nagatem, "your manners are getting worse. Today at Mrs. Smith's I saw you take your handkerchief and wipe off the chair before you sat down. And, worst of all, her darling boy was watching you."

"Yes, my dear," replied Mr. Nagatem, "and I was watching the darling little boy, too. I'm too old to get caught on that bent pin stuff."—Pittsburg Chronicle Telegraph.

The Peter Rabbit Club

Is the jolly club for girls and boys that has been having lively theatre parties for all its members during the holidays. And there are more big parties being planned for the entertainment of all who belong.

The Deseret News

has started this happy times club especially for children who enjoy reading the wonderful stories in its pages every day about Peter Rabbit and his interesting little friends that live near him in the green forest. Thousands of children have joined the club already, and it is hoped that every little girl and boy everywhere will read or have read to them the Burgess Bedtime Stories and send in their names to become members of the club.

How to Join

Send in the names of two Peter Rabbit stories you have read or had read to you in The Deseret News, and your name, address, age and date of birthday, and you will be enrolled as a member. Be sure to write plainly and send all the above information, and you will then receive your membership card and beautiful colored club button free.

Join Now

Send your letter to The Peter Rabbit club. The Deseret News, Salt Lake City.

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The benefits that come from observing Arbor Day and planting trees and flowers are many. It is the duty of every farmer to observe this day and plant trees and flowers on his farm. The benefits that come from observing Arbor Day and planting trees and flowers are many. It is the duty of every farmer to observe this day and plant trees and flowers on his farm.



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Peter Rabbit	35c to \$1.00	Uncle Wiggly Stories.....	35c
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Aesop for Children.....	\$2.50	Eleanor Smith	\$1.50
		Picture Books	5c to \$1.00
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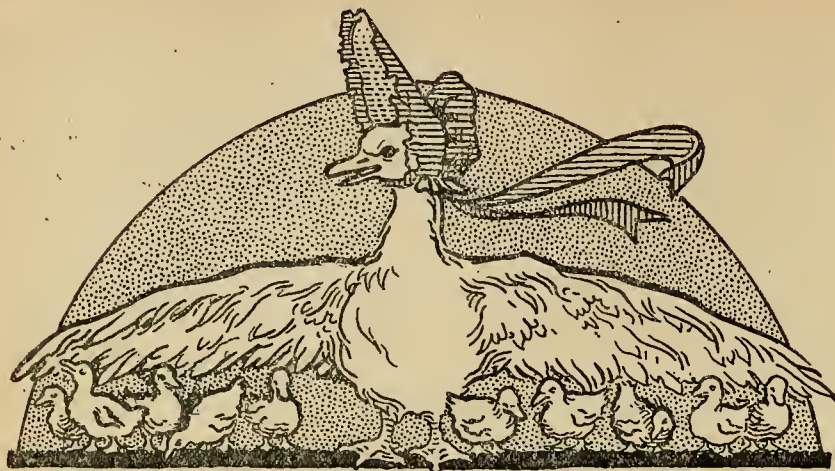
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And now we're grown to stern maturity, what are we doing for the happy children in our homes? Do they know “Old Mother Goose” and all her retinue of fairy creatures? We must not deny them the gladness of story and picture book, for these are the foundation of a rich and joyous life.

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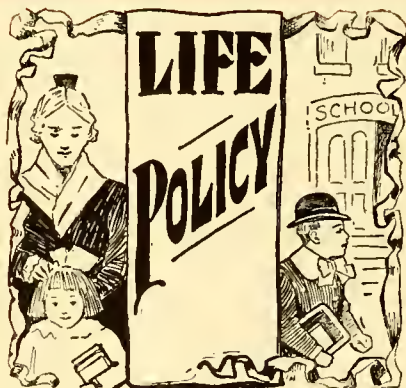
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